

# THE CATHOLIC MIND

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## *On Pastoral Care*

*Excerpts from the Address of Pope Pius XII to the Pastors and Lenten Preachers of Rome, March 17, 1946\**

**I**N solicitude for the present condition of the Christian life in Rome, We exhort you once more, as pastors of souls, not to restrict your zeal to those who of their own will take part in the life of the Church, but to seek out, with no less ardor, the misguided ones who live away from the Church. They are, as you know, exposed to great danger; but not irretrievably lost. Many, perhaps most of them, may still be reached and called back on the right road. All depends upon establishing contact with them. That which they wish from the priest is impartiality and a sense of justice. Neither of these qualities is lacking in you, beloved sons, as you draw upon them every morning from the Heart of the Redeemer. Let the finding of those who alienated themselves from the Church, and the close association with the exhausted and oppressed, be the dominating aim of your thoughts, the secret and the heart of your sacerdotal and apostolic work.

The subject reserved for the Lenten preaching this year is the first part of the Apostolic Symbol. Of the "Creed" we spoke during past years. At present we would like to speak briefly regarding the preaching of the faith itself.

That it represents a real necessity, we need not demonstrate. You know also how profound religious ignorance can be, how numerous and often gross are errors and misunderstandings upon the most elemen-

\* Other excerpts from this talk appeared in the CATHOLIC MIND for May.

tary truths of the faith, and this not only among the people in general, but among those who flatter themselves as being "intellectuals." The latter are critical also in regard to form: it becomes therefore necessary that religious teaching, oral or written, be presented in a lively and clear style; for what would it avail to speak or write the finest of things, if we do not succeed in having our words read or listened to?

Wholesome religious reading material is increasing. Without a doubt, it is not given to every one to write skillfully; this requires special ability and aptitude; however, accurate and worthy statements are expected from each priest, from each pastor of souls, from each of you. And each of you can certainly give them. In fact, it is not particularly a question of art, of eloquence, of oratorical ability, but rather a question of intimate personal conviction. When St. Paul denied that he preached with artifice and affectation, what he rejected was really superfluous ornamentation, useless subtleties, bombastics, phrases for special effects, all the jumble which is not fitting to the dignity and majesty of the pulpit. The strength of the Spirit, which was in him, which gave to his words power and efficacy (cfr. 1 Cor. 2, 1-4), gave value to all the gifts of his rich nature. Paul, though moved by the Spirit, was still himself. Out of such a union of the Spirit and nature arose his inimitable and incomparable eloquence. In modest measure, even the most modest that can be imagined, each preacher may share in this eloquence, provided that, though assisted by the Holy Spirit, he remain himself, and provided that, thanks to the use which he makes of the gifts of his nature, the words flow from his lips with such a warmth, color and sound of their own, that they give a personal and spontaneous form to the common truths.

#### PREACHING REQUIRES CONVICTION

The holy Curé of Ars certainly did not have the natural gift of a Segneri or a Bossuet, but the vivid, clear, profound conviction which animated him, which resounded in his words, which shone in his eyes, suggested to his imagination and to his sensibility ideas, images, just, appropriate, delightful comparisons, which would have captivated a St. Francis de Sales. Such preachers really hold their listeners. He who is filled up with Christ does not find it difficult to gain others to Christ.

We trust that the high urgency of gaining men to Christ shall not be for you the origin of a convenient but sad illusion. Great would be, as a matter of fact, the mistake of the pastor of souls who dedicated all his attention and efforts to the great sermons of the solemn feasts rather

than dedicating it to his regular Sunday sermons or to his weekly Catechisms; or of the pastor who would be content to turn over to his assistants this part—the most humble, though not always the most simple—of his ministry. Take for example those countries where catechism in the Church and school is considered as one of the most honored offices of the priest, where the pastor reserves to himself, after careful preparation, the privilege of teaching Catechism personally on Sunday to young and old in the Church filled with people.

The object in preaching the faith is the Catholic doctrine, that is to say, the revelation with all the truths which it contains, with all foundations and ideas it presupposes, with all the consequences it carries for the moral conduct of man in domestic, social, public, and even political life. Religion and morality in their close union compose an indivisible whole; the moral order and God's commandments have a force equally in all fields of human activity, without a single exception; wherever they reach, the mission of the Church reaches and therefore also the word of the priest, his teaching, his warnings, his counsels to the faithful entrusted to his care. The Catholic Church will never allow herself to be confined within the four walls of the temple. Separation between religion and life, between the Church and the world is contrary to the Christian and Catholic idea.



### *Pope and the Jews*

I wish to take this opportunity to pay tribute to Pope Pius for his appeal in behalf of the victims of war and oppression. He provided aid for the Jews in Italy and intervened in behalf of refugees to lighten their burden.

His sense of compassion and sympathy toward oppressed peoples constitute the finest expression of humanitarianism. I am sure that all of us deeply appreciate the concern and interest which the Pope has manifested in the plight of our fellow-Jews in need of homes.—*William Rosenwald to a Meeting of United Jewish Appeal for Refugees, St. Louis, March 17, 1946.*

# A Program for the Philippines

HON. PAUL V. McNUTT

*An address delivered by the United States High Commissioner to the Philippines before the National Press Club, Washington, D. C., March 14, 1946.*

I THINK I can speak to most of you as old and good friends. I have been around Washington a long time. So have most of you. I don't think polite introductory remarks are necessary. I need only say that it is good to see so many familiar faces which have been missing from Washington during most of the war years. Many of you have come back from what we used to call strange and distant places. Those places are still strange but they are no longer so distant. It took me 3 days to cross the 10,000 miles from the Philippines. I stopped for most of a day in both Honolulu and San Francisco. Manila is no further from Washington today than Omaha, Nebr., was twenty or thirty years ago.

But while we have built wonderful machines which have destroyed the ancient concepts of space and time, while we have made it possible for Washington and Manila to be within two days' flying time of each other, and within split seconds of communication by radio, we have not yet swept away the barriers which lack of information has raised between us and our neighbors.

I am constantly amazed here by the lack of factual information regarding

people and events two days away, and by the absence of understanding here of the issues we face on our western horizon. I recognize as a fact of life that most Americans are more interested in the chances of the Brooklyn Dodgers to win the pennant this year than in the chances of the Philippine people to survive as an independent nation. Incidentally, from what I read, don't bet on the Dodgers. They have a shaky infield.

But I don't think I am exaggerating the importance of our mission in the Philippines when I say that the broad interests of the United States are at stake in the islands today, and that should we fail to realize that fact, and act on that realization, we will have failed to profit from a credit which we have built up in the Orient by forty-eight years of work, and which we have recently protected with an unstinted expenditure of billions of dollars and hundreds of thousands of lives.

Many Americans are still inclined today to think of the Philippines as a distant land which we acquired by a blunder, lost to the Japanese by treachery, and liberated by our own main strength. According to this illusory viewpoint, we have now restored the

Philippines to the Filipinos, we are going to give them their independence, plus some friendly advice and our best wishes, and then, having unselfishly removed ourselves from the scene, we will return our attention to our labor troubles, the housing situation, and spring training.

The shortsighted Americans holding this view would have us say, "We wish the Philippines Godspeed. If they can't make a go of it, well, that's too bad. They asked for it. It's none of our business any more. We have problems of our own."

I say to you with all the power I can muster that if this is the American attitude—and happily it isn't—we ought to pull in our armies and navies, recall our ambassadors and ministers, and ask the Germans and Japanese—or others who might be interested—to hurry up and take over. Such an attitude would indicate that we are too busy battling the weeds in our own front lawn to see the plight of a neighbor and dependent relative whose own small house was razed in the struggle to preserve ours.

#### A DEVASTATED LAND

As most of you know, I was in the Philippines between 1937 and 1939 as United States High Commissioner. In those two years I developed a deep affection for the people and a tremendous attachment to the places and persons I found and met there. As any of you who have ever been in the pre-

war Philippines can testify, this land and its people have a quality whose memory does not easily fade.

It was with a heavy heart that I read, through the war years, of what was going on in the Philippines. I thought of friends and of favorite places, under the cruel control of the enemy. Then came the liberation. I saw pictures and newsreels of the carnage and destruction. I felt as if my own home State were being ravaged and devastated.

But I was not prepared for what I had to see when I arrived in Manila last August on a special mission for the President. No pictures were sufficiently graphic, no words colorful or brutal enough to tell me what had taken place. When I returned to Manila in November as High Commissioner again, I saw more scenes of destruction. Even after four months in the islands every day is a new heart-break as I see more vacant and shattered places, hear of more old friends dead or maimed.

Manila today is a city of missing places and missing faces. Vast stretches of the city, once crowded with houses and shops, are flattened and bare, with only rude scars of brick and stone to recall the stately and simple buildings which had once made of Manila the "pearl of the Orient." There are districts where the drum-fire of our own artillery has left only ghastly heaps of columns and hanging cornices, scarecrows of buildings, skeletons of build-

ings. There are also those sections which the Japanese, in their savage fury and bitterness, born of defeat, wantonly burned out, destroyed and obliterated. It is not like a city wiped out of existence, as Hiroshima and Nagasaki were. It is not like Tokyo, almost neatly destroyed in part by air bombing. It reflects in even superficial appearance the titanic, desperate struggle of two peoples for inches of ground, for individual houses, for individual rooms and cellars. Stark violence is stamped indelibly on the face of every street, every corner, every building. They look as if they had been literally torn apart by the claws of men, rather than by their machines of destruction.

But everywhere, like the jungle which quickly reclaims the abandoned tropical clearing, the flotsam of humanity has swept back into ruined Manila and taken root, huddled in blowzy shelters of rusted roof iron and tobacco, unbelievably crowded in unimaginable squalor. Shattered shops with newspapers substituting for windows shelter entire family clans. Cemetery crypts and vaults are homes for hundreds. I shudder to think what an epidemic, if it came, would do to Manila today.

In place of the Escolta, once resplendent with fine department stores and bustling with buyers, there are today only naked ruin and devastation, overgrown with humanity. Honky-tonks and kootch palaces, catering to

the GI's, stretch along Rizal Avenue and Quezon Boulevard, once the show streets of the city. The Legislative building, the Palace of Justice, the Agriculture Building, the Finance Building, the residence and Office of the United States High Commissioner, all the famous cathedrals and churches of church-filled Manila are shell-shattered hulks or are obliterated completely.

I merely describe Manila in this detail because it is the city that most of you who have been in the Philippines know. It is the same in Cebu, in Zamboanga, in Iloilo, in Daguete, in Legaspi, in Baguio, in all the once-thriving cities of the Philippines.

The countryside is not much better off. Most of the prewar roads and highways are ruined beyond repair. Traveling over the rutted roads—from some of which the Japanese simply shaved off the concrete mile by mile for use on air fields—you come across villages and barrios burned completely to the ground, some deserted, some crowded, like Manila, with renascent, rudely-sheltered humanity. Farms and plantations by the mile lie fallow, untended and uncultivated, monuments to the economic planning of the Japanese who thought they could turn sugar lands into cotton and tobacco lands into rubber, with the Filipinos as slave partners in the Greater East Asia Co-prosperity Sphere. I needn't tell you how completely that attempt failed.

There is little transportation beside that afforded by the Army vehicles. Farm-to-market transport is just beginning to be built up from our surplus Army and Navy stocks, but the prices charged the farmers for that transport is in most cases prohibitive. The Japanese took trucks, wagons, carts and even baby buggies to carry their military supplies. They took the carabaos, the native beast of burden, out of the fields, those the Filipinos didn't hide, or eat to keep the Japanese from getting them. And let me tell you, carabao is mighty tough eating.

That is a rough and very inadequate description of the physical appearance of the Philippines. I have seen most of the war-torn areas of the world—Japan, China, France, Belgium and Italy. The Philippines are as badly destroyed as any and worse than most. As a country, as an economic and geographic unit the Philippines, as far as my experience and observations go, is the most devastated land in the world.

Now what about the people and their economy? What has happened to them during the past four years? In the first place, in the Philippines the people are the economy. They are the economy in the sense that almost all work output is hand work. In the two agricultural pursuits which occupy by far the bulk of the population, rice and coconut production, hands perform the work of machines. They must be skilled hands. They must be willing hands.

But these people today are confused, uncertain and puzzled. The national price structure is topsy-turvy. The price of goods which they must buy—clothes, household utensils and fertilizer—has risen out of all proportion to the price offered them for their agricultural produce. For most of the major export crops, coconuts, sugar and tobacco, there is no assurance of a market beyond July 4 of this year. Hence, there is virtually no production.

#### ECONOMIC REHABILITATION

To a simple people, who gaze at their devastated and prostrate land with bewilderment and incomprehension, the facts of world economy carry little understanding or conviction. The physical war wounds of these people are deep. But aside from them, the people cannot understand what has paralyzed the national economy, suspended it at dead center, and rendered it incapable of motion. Today they are grasping at straws, awkwardly inspecting all sorts of ideological panaceas, and wondering, with increasing impatience, why the United States hasn't provided the necessary assistance. They look to the United States because they have looked to the United States for leadership for almost fifty years. They look to the United States because it was the United States that liberated them from the enemy, it was the United States, and the Commonwealth, for whom the people,

struggled and died. It was the United States that during the war promised them economic rehabilitation.

So far our promises have been largely unredeemed. We liberated them, it is true. In the early days of the liberation, we gave them food-stuffs, and clothed many of them in khaki. Now we sell them foodstuffs and make some clothing available for sale at healthy prices. We have restored most of the essential utilities, utilities which were essential to our armed forces. We have kept those who escaped the holocaust of war alive, but not comfortable. But although the date of independence approaches, we have done little about their national economy, little to insure their ability to survive economically as an independent nation. We have given them promises, we have introduced in our Congress legislation for economic rehabilitation. But to date it is all "unfinished business."

We promised their fighting men, those who fought and died on Bataan, and those who resisted the Japanese through the dark years of the occupation, that they would be rewarded, that their widows and orphans would be cared for, that those who were disabled would be looked after. So far no pensions have been paid. Congress recently withdrew the GI bill of rights' benefits from Philippine Commonwealth Army veterans after the promise had been made that the benefits would be given. Emergency money,

printed and issued by the guerillas in support of their military operations, is still unredeemed.

I must say, in all good conscience, that there are good legal reasons for most of the delays. There have been practical difficulties in the way of implementing our glowing promises to the Philippines. Since my return to the States, we have been able to overcome some of those obstacles. Some of our promises, I believe, are on the road to redemption. But as of today, they are unredeemed. A great and heroic people are still held fast in the quicksands of confusion, largely because we haven't been able to deliver on our obligations. We have our own domestic troubles, to be sure. They have occupied our attention and must continue to. But it is hard for Filipinos who have suffered beyond belief and description from participation in our war to understand that it takes months to straighten out legal definitions and obtain departmental clearances on legislation which to the Filipinos is of the essence of life itself.

Today the Philippines, a year after liberation, still have virtually no economy. Imports are flowing in, some money is still being made in service trades catering to the GI's, goods are being sold and resold. Money is fairly plentiful among merchants and middlemen, but the common people of the Philippines as yet have no sustained means of livelihood.

Rice is being raised for local con-

sumption, although far from enough. But an entire people do not know today what their source of revenue will be tomorrow. The government has no idea where it will get the money to support even the bare essentials of independent government functions. Those Filipinos who have been working on Army and Navy installations, as jeep drivers, in night clubs and juke joints do not know what jobs they will find tomorrow when the Army and Navy have been reduced to peacetime size.

These people once worked on sugar plantations, in coconut groves, in mills, mines and fields. Those establishments are all idle today. And with the land laid waste, transportation gone, with families dispersed, with chaos supreme, there has been no start on economic reconstruction or rehabilitation. And why not? I've already answered the question in part. I will try to spell it out a little.

For forty-one years following our acquisition of the Philippines from Spain we trained the Philippines to be dependent on the American duty-free market. We fastened on that country a four-product economy—sugar, coconuts, tobacco and hemp. We needed those products. We couldn't get them elsewhere. Except for rice and fish, which are wholly consumed in the Philippines, ninety-five per cent of the total national prewar production of the Philippines was for export, and export almost entirely to the United

States. The export products were those I have enumerated. The cultivation, marketing and processing of those commodities occupied the bulk of the national energy. But most of those commodities are low-margin profit products. They cannot come in over our tariff walls. On July 4 of this year those tariff walls will be raised against the Philippines just as they are raised against any foreign country unless the legislation now pending on Capitol Hill is passed. There is no question that it will be passed. I know of no congressional opinion against it. But until it is passed capital will not flow into the Philippines to rehabilitate those industries. There would be no point in rebuilding coconut processing plants without an assurance that copra will be able to come into the American market duty free for some time to come.

#### MUST GUARANTEE SURVIVAL

There was no foreknowledge in the minds of those who framed the Philippine Independence Act in 1933 that war would strike the Philippines down in 1941. No one knew then that when independence day came the Philippines would be prostrate and in shambles. Yet we are going ahead with the independence program, because it is to our interest to do so, as well as because the Filipinos desire it so. It is implicit in our grant of independence to the Philippines that we will go

ahead with our program of economic assistance, and that we accept the necessity of regarding the Philippines not as just another foreign nation, but as a nation whose sovereignty we will have created, and whose survival it is our unshakeable obligation to guarantee. The people of the Philippines have earned that guarantee, with all its implications, in the past four years.

I have heard it said in some quarters that the United States, in 1776, also started out its existence in the face of grave difficulties, and that there was no great neighbor then to guarantee our survival. Why shouldn't the Filipinos try it alone as we did? I will answer that question. When the thirteen States started their dangerous experiment in self-government, the productive areas of the new nation were largely unscarred by war. The very country which had unwillingly given up its sovereign claim to these States was a willing buyer of all its commodities. The spindles of the mills of England were hungry for the cotton from our southern States. They were ready buyers for our timbers, our resins, our indigo, our tobacco. Our merchant clippers were already sailing the seven seas. There was no question of sustenance, of personal survival. There were no powerful neighbors, except across the distant seas. As soon as Britain had recognized our independence, her fleet guaranteed our security from enemies across the Atlantic. British and French capital

crowded across the ocean to invest in our infant industries, in shipping, in agriculture. The great powers of Europe courted us for our economic favors. The wonders of the industrial revolution took place simultaneously on both sides of the Atlantic.

What a different present the Philippines face! Here is a nation whose exports can be bought only in the United States. China cannot buy. Neither can Japan. Perhaps Russia can, I do not know. The world is bitterly competitive. Except for the United States, the world is stripped of capital. Goods and commodities are wanted, but on credit.

There is no capital in the Philippines to buy the machinery for reconstruction, not to speak of outright reconversion of the national economy. There is no transport. The Philippines must wait long and work diligently before she can catch up with her neighbors in industrial and mechanical potential. She can borrow no private capital, because private capital demands assurance of profit. She can float no internal loans, because her people lack the money to invest. She cannot barter, because the only commodities she can readily produce can be sold only in the American duty-free market.

It is true that there are rich mineral deposits in the Philippines — gold, chromium, iron and manganese. But the mines are flooded. It will take time and money to pump out the

mines, reset the timbers, buy, transport and set in place the necessary machinery. Moreover, a mining economy cannot prosper in the midst of the ruins of an agricultural economy?

That is the picture today. It is a dark picture, but far from a hopeless picture. The people are there—18,000,000 of them. The soil is fruitful and good. The ground is rich in mineral wealth. They need only the capital, the counsel and the markets to start their economy going again. We can and must provide the capital, the markets and the counsel.

#### PROPOSED LEGISLATION

Most of you know the broad legislative program the administration has proposed for the Philippines. There is first of all a trade bill, providing eight years of free trade, and twenty years of gradually increasing tariffs or gradually decreasing quotas, giving an incentive for adjustments to independence of the free American market. There is another measure providing roughly \$500,000,000 of war damage payments to the Commonwealth government and to individual property owners, trusts, partnerships and corporations, Americans and Filipinos. There is attached a provision that all money paid out in war damages must be reinvested in the Philippines or used for the reconstruction and repair of damaged structures. With this money, which will pay for about half of the damage done, the mills, mines

and processing plants can be repaired or rebuilt; the farms can be re-tilled; ships, boats and motor transport can be replaced. The products of reconstructed enterprises will be assured of a market in the United States. The government will be assured of some revenue. The Philippine government, possibly with the aid of a loan, can begin to plan not only the reconstruction of the war-damaged economy, but also the mechanization of some phases of agriculture, the diversification of the economy, the industrialization of some parts of the Islands, the exploitation of the mineral and timber resources, and the solution of the many internal problems which face this troubled people.

That is our formula, the Administration's formula for aid to the Philippines. It is long overdue. Our slowness in providing that aid, whatever the justification for the delays, is already a black mark on our record in the Orient. We can erase that black mark. I hope we will.

I know it is difficult for Americans to comprehend how important to us are the Philippines, a collection of 7,000 islands 7,000 miles off our western shore. We are sovereign there and accept the fact of that sovereignty with the same naivete with which we accept the fact that there are mosquitos in New Jersey. It just isn't very important in the grand scale of things.

But other countries don't think so.

I was amazed when I visited China last December to find what a tremendous interest the Chinese have in what Generalissimo Chiang Kai-shek called the great Philippine experiment. The peoples of the Far East are looking at the progress of the Philippines toward nationhood with awe, envy and respect. It is a fact of vital interest in their daily lives. The great western powers are also interested — Great Britain, France and Russia. Their news agencies are well represented in the Islands. I am told that they file a much more voluminous report on the significant social and economic developments in the Philippines than our own news agencies.

It is well to remember, first of all, that the Philippines include 7,100 islands which extend for 1,000 miles across the outer rim of the China Sea. From the northernmost islet, on a clear day, one can see the mountains of Formosa to the north, and from the southernmost island of the Philippines, British North Borneo can easily be seen on any day. From Mindanao it is a few hours' journey by ship to the Netherlands Indies and just a little farther to the China coast. Within a radius of 2,500 miles of Manila lives nearly a third of the world's population.

These oriental peoples, who are now our friends and can one day become our best customers, will know us by our actions in the Philippines. They know that we are granting to a

dependent people, whose land we purchased from Spain, complete political independence. It took no armed revolt to win that independence. We said, way back in 1900, that our objective was to prepare and educate these people for self-rule. We are keeping our word. And when the American flag is hauled down in Manila on July 4 of this year, and I hope many of you will be present on that day in Manila, our flag will be flying higher in the minds and hearts of the Philippine people, and of the peoples throughout the Orient, than ever before in our history.

But the act of granting independence will be a savage mockery unless we implement our political generosity with real and effective economic assistance. We will derive great international credit from our act of enlightened self-interest, unless the experiment fails. When the Philippines become independent on July 4, democracy will be on trial in the Orient—western, American democracy. If that trial fails, it will not be to the discredit of the Philippine people. It will be in large part, our failure, and will be branded by the world as such. It will be our form of government, our kind of constitution, our type of national institutions, which will have failed. That is what the Filipinos have today. It is what they are starting out with. We must not let them fail.

The "isms" of the twentieth century—communism, fascism, militarism

and narrow nationalism—are not held back by oceans or distance. They travel with the speed of radio waves. They strike with the power of the atom bomb. There are partisans of all those isms in the Philippines, as there are everywhere in the world today. There are potential victims of those isms on every hillside, in every village, in every city in the Philippines. They are potential victims because they are poor, because they are underprivileged, because they are distraught and confused. If the way of life which we have given them does not meet their wants, they will turn in the end to other ways of life, to alien creeds and codes.

It is my great wonder that the people of the Philippines still hold so firmly to democracy today. The fact that this people maintained their faith in democracy, and fought for it, through the dark years of disaster and Japanese domination is a miracle which has confirmed in my mind, more than any other evidence I know, the validity and intrinsic appeal of the democratic philosophy.

These people had few of the substantial fruits of democracy even before the war. Many millions neither owned the land they tilled nor the houses in which they lived. Perpetually in debt to landlord and loan shark, they have been patient, as only orientals can be patient, in the hope that the democratic way would lead them to the better, fuller life. When

the Japanese came and stole their democracy, ravaged it, stamped on it, denounced it, these simple people rose from the fields and the villages, from the cities and the mountainsides, and unleashed upon the enemy such a fury as he had never known. Their savage struggle against the enemy who had stolen their commonwealth and their democracy reached heights which have made me humble in my own faith.

The Japanese were so impressed by the depth of feeling for democracy in the Philippines that when the puppet leaders of the islands submitted a constitution for the Japanese-sponsored Philippine Republic, that constitution copied not Japanese institutions but American ones.

#### HAVE FAITH IN U. S.

Here then are a people who have proved their devotion to the same ideals which we hold dear. They struggled and died for the identical symbols which led us on to victory. They had faith in the United States, in the Nation which gave them their institutions and taught them to love democracy. They knew in their hearts that this great mother nation of theirs would not desert them, but would come back in all its power to free them from the enemy. We did not fail them in that.

Today we still have the opportunity to transform that faith into conviction. We have a chance to perform a miracle in the Pacific, to help estab-

lish and nurture a republic of our own kind, an offshoot of our own idealism and teaching. We have the opportunity to spread democracy not by the sword, but by example. We have drenched the world in blood, including our own, to defend democracy and preserve it. Here is our chance to insure its preservation in a land peopled by millions of men and women who for forty-eight years have been under our flag and share our every principle and belief. It is my earnest conviction that we can earn more for our democratic creed by insuring a successful and prosperous Philippine Nation than by any other single undertaking today, even in our own country—and certainly we can support democracy more substantially in the Philippines than we can by gestures in the Balkans and protests in the Middle East, as desirable as they may be.

We have invested \$360,000,000,000 and a hundred thousand American lives in our faith in the democratic way of life. Here we have a chance to protect the validity of that investment on the rim of the Asiatic world, where more than a billion people are watching what we do.

It is true that the Philippines need more from us, and from their own leadership, than merely trade preferences with the United States and war damage payments, as vital as those things are. They need to settle the problem of their collaborationists, who were weak in their democratic faith.

They need to solve the disproportionate distribution of land, and to emancipate the great masses of tenant farmers from their bondage to landlord and loan shark. In the solution of these problems, too, we are committed to assist with advice and guidance.

We have the obligation of caring for the widows and orphans of those who died in battle in our cause, and of helping the veterans resume their places in the civilian society.

We must help the Philippines manage and direct their national economy to a point where it will be independent of trade preferences in the American market. Long-range undertakings on the part of the Philippine government must look to the development of water power and the expansion of many undeveloped areas of enterprise.

These are a few of the essential tasks which face the people of the Philippines. It is their future, but we are involved in it. As long as we wish to remain a power in the Far East, a power in the world, as long as we wish to retain the friendship and the respect of the eastern world, we must remain committed in the Philippines, and must hold the friendship and the confidence of that heroic, freedom-loving people.

Our policy toward the Philippines has been, in recent months, one of shameful neglect. A gentle Philippine philosopher once said, "The greatest deeds are done in years, not in days." Perhaps he was right.

## Who Is More Subversive?

REV. GEORGE G. HIGGINS

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IT IS to be hoped that by the time this column appears in print the President will have hit upon a workable solution to the current economic crises in the United States. But it's safe to prophesy in advance that that solution will be makeshift and temporary at best, not because of any ineptness on the President's part, but because of the nature of the crisis itself.

It goes without saying, of course, that the Chief Executive can and probably will invoke his emergency powers to break the log-jam, but he cannot reasonably be expected to come up with anything like a satisfactory formula for permanent industrial peace. That sort of formula can be arrived at only by mutual agreement between industry and labor—with the Government assisting in every possible way with advice and counsel and encouragement, but without the power to dictate the terms of agreement to either or both of the parties.

What are the basic elements of such a formula? The Encyclical *Quadragesimo Anno* suggests them, at least in broad outline, when it calls for a complete reorganization of economic life along the lines of organized cooperation for the common good. Everything hinges upon industry's willingness to accept at least the more important implications of that over-all recommendation. More specifically, long-range industrial peace depends upon industry's acknowledging, in theory and in practice, that labor is entitled to partnership in profits, ownership and management; and on its acknowledging that some sort of democratic economic planning must be substituted for the irrational planlessness of monopolistic competition.

The typical American workingman hasn't had an opportunity to study economics, but he usually has enough intuition and enough rudimentary intelligence and common sense to follow the logic which impelled Pope Pius XI to reject in the strongest kind of language the fallacy of *laissez-faire*. He may not be able to assimilate in every detail the philosophical reasoning behind the Pope's indictment of "Manchester

\* 25 Fenner St., Providence, R. I., Jan. 31, 1946.

Liberalism," but by dint of personal suffering and insecurity he is frequently even better qualified than the professional economist to understand what the Pontiff had in mind when he said that economic dictatorship has succeeded free competition. He knows exactly what the Holy Father meant when he said that "not only is wealth concentrated in our times but an immense power and despotic economic dictatorship is consolidated in the hands of a few, who often are not owners but only the trustees and managing directors of invested funds which they administer according to their own arbitrary will and pleasure." Recurrent unemployment has forced upon him a lot of leisure time in which to meditate upon the meaning of the business cycle.

Is there any likelihood that American industry will tag along with the implications of *Quadragesimo Anno*? Unfortunately very little—certainly not enough to induce a mood of optimism. Add the type of propaganda which certain organizations are distributing, to the intransigence of the major industries in the present crisis and you have a rather disheartening picture. The Committee for Constitutional Government, for example, is currently distributing a leaflet which tortuously tries to equate *laissez-faire* economics (freedom of the market place) with freedom of speech and freedom of religion. The teaching of authoritative religious bodies to the contrary notwithstanding, we are informed that "these are all comparable freedoms, and one should believe in all or none." Also: "A free economy cannot exist without free prices. Any statements or inferences to the contrary are delusive. Actions based on any other assumptions are either pitfalls or baited traps."

It's probably unfair and sophomoric to add in passing that, by implication, this is unwittingly an impassioned criticism of a large segment of that economic system which the League pretends to be defending. For nobody, in recent years, has accused the larger American industries of subscribing to the League's definition of freedom of the market place. Or hasn't the author ever heard of monopolistic competition?

The League for Constitutional Government boasts of some very respectable and influential members. But before you take their economic philosophy too seriously, relax and smile when the leaflet goes on to charge that President Truman has borrowed his economic philosophy from abroad (Russia?) and that he is determined to undermine the American Republic. If Mr. Truman is subversive, what shall we say of Pope Pius XI?

# The Negro Problem

SISTER CECELIA MARIE, O.P.

Paper read at the Middle Atlantic States Regional Unit of the N.C.E.A. on February 12, 1946, at Bishop McDonnell Memorial High School, Brooklyn, N. Y.

EIGHTY-THREE years ago, on the war-torn battlefield of Gettysburg, the President of the United States spoke these immortal words: "Our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal."

No doubt Lincoln's interpretation of equality was based on the right of every man, regardless of race or color, to the recognition of his equal dignity as a human person, with all other men. Americans in general believe that all men are created equal; they also believe in freedom of speech and of religion; and they believe that America is the cradle of freedom, the land of opportunity and the home of democracy. In principle, most Americans, in the North at least, concede that the Negroes have the same right to freedom and to justice as all other citizens. But, in practice, the Negroes have not shared many of these rights. This contradiction, between our profession and our actions, constitutes the Negro Problem.<sup>1</sup>

Racial segregation is a crime that

has humiliated, degraded and embittered a whole people and when carried over into Catholic institutions, besides violating justice, betrays the essence of Christian ethics, which is charity. In *The Black Metropolis*, a recent publication by Drake and Cayton, we learn that the primary interest of the Negro is complete abolition of political and economic subordination and enforced segregation. Another Negro, E. T. Lancaster, in his article, "What I, a Negro, Want in America," claims that the American Negro wants freedom to exercise all the rights, privileges and duties proper to a human being, and to assume all duties enjoyed and exercised by all other American citizens.<sup>2</sup>

All men are equal in the sight of God, however unequal in their intellectual gifts, physical graces, or material goods. It is precisely because racial segregation denies this truth that it is a violation of justice. Father La Farge claims that any responsible authorities of schools, hospitals, or orphanages which exclude applicants simply because of race sin against justice. The citizens who conspire to

<sup>1</sup> Myrdal, Gunnar, *An American Dilemma* (Harper Bros., N. Y., 1944).

<sup>2</sup> Lancaster, E. T., "What I, a Negro, Want in America," *Interracial Review*, March, 1945.

exclude from their neighborhood individuals or families simply because of race sin against justice. Therefore, all who freely and formally cooperate in enforcing a social pattern of segregation simply racial in character sin against justice.

#### AVAILABLE METHODS

How can we as Americans and educators impress these considerations on society in general? We can accomplish it by the Catholic Interracial Movement, which may be described as the work of bringing to bear the influence of Catholic teaching upon society so as to secure just and charitable relations among the various racial groups. The methods available for a Catholic Interracial program are: 1) prayer; 2) example, and 3) direct activity.<sup>3</sup>

A lasting program of good must begin by our own sanctification and the enlightening of our own minds, then intercessory prayer to the Holy Spirit to spread the spirit of justice and charity throughout the world. We should also have special devotions on feasts of saints particularly notable for their zeal for social justice, like the saintly and lovable Negro, Blessed Martin de Porres, through whose intercession, cures and favors are daily received.

The second method is by example, which always speaks louder than

words. The apostle of interracial justice must remind himself that he will be subject to keen scrutiny for his every word and deed, and that inconsistency in action will undo the good that volumes of theorizing have built up. No example, however, is more effective than that of a priest or teacher when he comes in contact with a minority element—there is the opportunity sent by Christ to practice interracial justice and to preach it. "Whatsoever you do to the least of My brethren, you do unto Me."

Again, if Catholic Negroes were encouraged to invite their non-Catholic friends to parish affairs, then the priests would have the opportunity to generate a friendly social atmosphere and by this accomplish virtual miracles in breaking down the Negroes' feeling of prejudice against the Catholic Church. By the good example of priests, of religious and of Catholics in general, there were 5,194 Negro converts to the Church in 1944.<sup>4</sup> But, let us look at the whole picture of potential Negro converts to the Church in the United States. There is one Catholic Negro out of every forty-two Negroes, or 315,791 Catholic Negroes out of a total of thirteen million Negroes. Here is a situation which presents a challenge, and an opportunity to our Catholic priests and religious, who should lead the way in educating and converting

<sup>3</sup> LaFarge, John, S.J., *Race Question and the Negro* (Longmans, Green, N. Y., 1944), pp. 242-254.  
<sup>4</sup> *Torch*, January, 1946.

about 7,750,000 non-denominational Negroes in the United States.<sup>5</sup> Our present Holy Father, Pope Pius XII, in his encyclical to the people of the United States on November 12, 1939, lovingly admonishes us to help the Negro in these words: "We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you, for in the field of religion and education, we know that they need special care and comfort and are very deserving of it."<sup>6</sup>

Let us remember Christ's command: "Thou shalt love thy neighbor as thyself." Unless we have become calloused, few of us can consider the unhappy lot of the Negro people without an urgent desire to do something definite for them. If nothing else prompts us, maybe our passport to heaven will—love of our neighbor—regardless of color.

In the third place, the most distinctive and characteristic element in the interracial movement is its educational program. By means of education the evil of race prejudice is combatted directly, its fallacies exposed, its confusion of issues unraveled, and a positive philosophy of racial relations is inculcated in the public mind. This educational program has a two-fold objective. First, to encourage Catholics to understand and follow the teachings of the

Church in regard to equal rights and the equal dignity of all races; and second, to extend a knowledge and understanding of the Church and its teachings on human relationships to non-Catholic members of the minority group.

Education must build up in the mind of those whom it instructs a true picture of man as we see him through the eyes of our Christian faith, pictured as a human being, as a person of dignity and a brother in the Mystical Body of Christ. This will involve both a revolution—abandoning false ideas and inhuman concepts of the Negro—and an evolution that is the result of deliberate planning guided by faith, by reason and a definite objective in Catholic education. Now is the time to formulate in positive Catholic terms the interracial program and to write it into our Catholic text-books. As teachers we have an excellent opportunity for developing a true Christian and democratic spirit among the citizens of tomorrow. But first we should start on ourselves and root out unfounded prejudice and hatred of the Negro race, and then as Social Science Teachers we stress the brotherhood of all human beings by our word and example.

Without a doubt the Negro problem is not only America's greatest failure but also its greatest opportu-

<sup>5</sup> *The National Catholic Almanac*, 1945, pp. 327-329; *Interracial Review*, April, 1945.

<sup>6</sup> *Serutum Laetitiae*—"To the Church in the United States"—Pius XII, 1939.

ity. America has a great moral tradition. It has always stood for equality, freedom and liberty. If America can show these virtues in dealing with her race problem, then America's prestige and power will rise tremendously and America will have a spiritual power many times stronger than her financial and military resources—the power of trust and support of all good people in the world.<sup>7</sup>

Now let us resolve on some positive and definite objectives. First, as Catholics, our conduct should set the example in the field of race relations in accordance with the natural law of justice, America's tradition of opportunity and the Divine precept of charity to all men.

Second, as Americans, we should

help the Negro emancipate himself from economic discrimination, social proscriptions of various kinds and political frustration.

Third, as Catholic educators, we must not merely passively allow but positively promote the entrance of colored students to our schools and subsequently admit them as candidates for the Religious life.<sup>8</sup>

As Catholics, as Americans and as Teachers, it is up to all of us to lay aside our unfounded prejudices, to inculcate the virtue of tolerance in our pupils and to make the most of our country that has been built by many people, creeds, nationalities and races, in such a way that it will always remain "one nation indivisible with liberty and justice for all."

<sup>7</sup> Stewart, Maxwell, *The Negro in America*, (Public Affairs Committee, 1944, N. Y.)

<sup>8</sup> Smith, Wm., S.J., *What is the Catholic Attitude?* (America Press), pp. 38-42.



### *Might and Right*

Right needs an ultimate sanction.

Might is not the ultimate sanction of Right. Might is the ultimate safeguard of Right.

In other words, if rights are not given they can only be taken. Now to take from one unwilling to give is a work of force or might.

But in point of fact it has come to pass that might, which was the world's ultimate safeguard of right, has become the ultimate sanction of right. We no longer speak of Sovereign Right, but of Sovereign Might.—*Vincent McNabb, O. P., in THE SWORD OF THE SPIRIT, April 6, 1944.*

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# Catholic Education at the Crossroads

LOUIS J. A. MERCIER

*Address delivered at the Forum of Webster College, Webster Groves, Mo.,  
October 14, 1945.*

IT is specially challenging these days to be invited to be a Forum speaker, because we are all conscious that we are entering a new epoch of the world's history. Your committee has reminded us of this by entitling this season's series: America at the Crossroads. There is no doubt that today the United States stand sentinel at the door of the future.

If such is the responsibility of our country at large, it should not be difficult for American Catholics to realize that they in particular must take stock as to how well prepared they are to meet the issue. How far they may be, and how far they will be, ultimately depends upon their colleges and universities. If then America is at the crossroads, so is Catholic education, so are all our institutions for Catholic education.

At the heart of Catholic education is its understanding of ultimate reality: not only the rational conviction of the existence of God the Creator, but acceptance of Revelation as truth, and faith in the divinity of Christ and in His continued presence in the Church which He founded.

As the regretted Father William J. McGucken, S.J., reminded us: "The key of the Catholic system of educa-

tion is the supernatural." As Pius XI said in his Encyclical on Christian Education: "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian."

However, let us note carefully that Pius XI at once reminds us that "the true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them by co-ordinating them with the supernatural." It is indeed most striking how carefully the Popes in their Encyclicals always distinguish the natural from the supernatural order.

The educational concern in the natural order is the development of the intellectual virtues, of natural knowledge and power, and, with the help of God, of the natural moral virtues, generally summed up as justice, temperance, prudence, and fortitude. The educational concern in the supernatural order is the development of supernatural knowledge and power, of faith, hope, and charity, and the supernaturalizing of the natural moral virtues, through divine grace with which we must cooperate.

To stress exclusively the development of the moral virtues, and to al-

low the neglect of the intellectual virtues, would be more legitimate, in view of the supernaturalized nature of man, than to cultivate the intellectual virtues to the neglect of the moral, as is so often done in secular colleges. Yet an illiterate, even if a saint, is not the highest possible Catholic or Christian product; because Christianity takes in the whole of reality, the natural as well as the supernatural order; and, since man was made man primarily through being endowed with an intellect, he is called on to develop that intellect and even to take an intelligent care of his body and of the material conditions which are his also because he was created a man and not a pure spirit.

The care with which we must handle that question shows how the adjustment of the natural and the supernatural, called for by Pius XI, is one of the most difficult tasks of Catholic education.

#### SUPERNATURAL AND NATURAL

If a school of social work, or education, or sociology does not take into consideration the supernaturalization of the nature of man, if the methods it follows utilize too exclusively the findings of a purely materialistic science, it is not a Catholic school of social work, education or sociology, even though it may be so called. Nor will a course or two in scholastic philosophy suffice to make it such, since philosophy as such, as opposed to

theology, deals only, and should deal only, with the natural order. If a school of social work does not include in its psychiatry the possible action of divine grace, if a school of education does not study the development of the moral as well as the intellectual powers, and of the possible action of grace in their development, if a school of sociology does not recognize the possible effect of the presence or absence of grace as a factor in social events, they are not Catholic schools, even though they may be parts of Catholic universities.

The organization of Catholic higher education is then a problem so difficult that, as we stand at the crossroads of the new age, we should not be loath to admit that it may not be wholly solved. It certainly cannot be solved except through patient and constant cooperation between specialist, philosopher and theologian. In any case, only in proportion as it is solved, can we have that happy coordination of the supernatural and the natural, further described by Pius XI, in which "what is merely natural in life will be ennobled by the supernatural, and will secure for it new strength in the material and temporal order, no less than in the spiritual and eternal."

These questions pertain more particularly to the graduate schools. They have their importance, however, also in the college. There, the question is particularly that religious character or training be not at least partly con-

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sidered a substitute for proficiency in the secular subject taught. Here again we may see that supernatural moral virtues cannot replace the intellectual virtues of the natural order. Far from leading him to fall into a coma of self-satisfaction, his sense of the supernatural should key the Catholic teacher to an indomitable resolve that he will take every means to be as learned and efficient a teacher of his subject as he possibly can be. This will not always be easy, especially in such subjects, including skills, which were not part of early training; but there can be no greater spiritual offering on the part of a religious than the efforts he or she must make to become the equal or the superior of any in the secular teaching for which they became responsible.

It was no doubt easier to do so when the Catholic college confined itself to the studies of the *ratio studiorum*. It was my privilege to be brought up in such a college, old St. Ignatius College of Chicago, many of the teachers of which had also taught in St. Louis. Let me take this occasion to pay a late tribute to them, a Father Conroy, a Father Furey, a Father Gleeson, a Father Cassilly. Their spirituality kindled our own, rough and tumble youths though we were; their kindness, though crossed at times by their sense of retributive justice, won our affection. Their thorough knowledge of their subjects, their love of the good,

the true, and the beautiful, which they knew how to communicate to us, awoke our respect and admiration. From them, we learnt to distinguish values which secular educators admit are neglected in their own teaching. From them, we acquired the critical sense which made us anxious to emulate the best in logical thought and measured expression. From them, we caught that buoyancy of spirit, that conviction of the legitimacy of natural pursuits, suffused as we were led to vision them by the supernatural, which took us to the antipodes of that cynicism too often the characteristic of youths otherwise taught. My friends sometimes wondered how it was that, while I was teaching in Harvard and even in its School of Education, our children were going to Catholic colleges. My answer was that Catholic colleges had a tradition of humanistic as well as of religious education which no machinery of specialized training, no matter how illustriously manned, could possibly compete with in the development of the powers of youth and in its initiation to the cultural inheritance of the race. I am glad to be able to add that Harvard colleagues, especially among the classicists, agreed with me.

Since my own days in college, the general developments in American education and their impingement on Catholic education have been no less than hectic. Harvard had led the way with its elective system. About 1910,

it was ready to admit that the elective system was a failure, as Catholic educators had predicted it would be. It inaugurated instead a system of concentration in a specific field as early as the sophomore year. But, gradually, it came to recognize that such early concentration had also its drawbacks; and, this very year, an important committee report submits that there should be a return to a system in which a more general education would precede specialization. At the same time, Yale, in a no less momentous report, has proposed that the study of religion should be made part of that general education. It should be added that these two reports are but the culmination, or at least the echoes, of the criticism which, throughout the last forty years, the American neo-humanists have been making of the naturalistic philosophy of education to which they accused our secular universities of having capitulated.

Now, to insist upon the need of a general education before specialization, and upon the need of religious education, has always been the characteristic mark of the Catholic college. During the period of fluctuation between the elective and concentration systems, the Catholic college was not unaffected. Adopting the time-scheme of the secular high school and college, falling under the supervision of outside certifying boards to have its degrees recognized, it lost a good deal of its independence and had to accept

many modifications of its original curriculum; but it can be credited with never having abandoned its principles, and today, in the light of the latest proposals at Harvard and Yale, it can be said to be vindicated.

#### NATURALISTIC PHILOSOPHY

So, today, secular American education as a whole stands at the crossroads with Catholic education, but it is moving in the direction of Catholic education. It is moving away from the philosophy which dominated so far in the twentieth century, away from that naturalistic philosophy of total change which fitted in with the utilitarian trend due to the needs of a new country, but which went beyond it to the disparagement of the study of tradition, because it refused to recognize the abiding elements in reality; holding in fact that the only reality was a constant evolution of which tradition could represent at most only obsolete moments. This philosophy of total change was truly a philosophical atomic bomb because it dissolved being, and, with being, God and man, in a total becoming. It greatly helped to wreck European civilization, since it can easily be shown that it bred Nazism. It could easily wreck our own, since it refuses to consider as a truth to be taught, not only the Christian message, but even the Deism of Thomas Jefferson necessary to guarantee the inalienable rights of man.

It is not at all certain that even

with the present trend away from the philosophy of total change, American secular educators will readily succeed in ridding themselves of the habits it has given them of refusing to take a stand on any definite and permanent beliefs. President Hutchins recovered the sense of the need of a metaphysics, and Walter Lippmann has gone so far as to recognize that we must reassert the existence of a personal God if we are to restore the notion of the inviolability of the human person, but they have been attacked both as reactionaries and as inadequate. It is certain that they cannot go on from there without utilizing the philosophy of the Catholic educator, the philosophy of dualistic realism, of the abiding in and above the changing; nor will any Protestant church be able to go far in recovering the genuine Christianity which modernism, born of the philosophy of total change, may have taken from her, without utilizing the works of our Catholic theologians.

So, as American secular and Catholic educators stand together at the crossroads, it is evident that Catholic educators must be as fully prepared as possible to bring out the full quality of their offerings.

It is now recognized that when, in the middle of the nineteenth century, the philosophy of total change made its challenge, European Catholic scholarship was not prepared to meet it. It is also recognized that since then, especially at the call of the great

Encyclicals of Leo XIII and of his successors, that situation has been righted. But it is not at all certain that the dynamic doctrines of the great papal pronouncements of the last half-century on philosophy, theology, education, sociology and economics have been fully integrated into the offerings of our Catholic colleges and universities. And yet, now that Catholic Europe has been so seriously crippled, the development and utilization of Catholic thought has become proportionately the more special responsibility of American Catholic scholarship.

#### GRADUATE SCHOOLS

Hence the increased importance of our graduate schools, especially of arts and sciences, which are still far from being adequately organized. But it may well be that our colleges, to meet the exigencies of the new age, will also need to take stock, for instance, to re-examine the scope of their humanistic studies. The Catholic college, the classical course based on the *ratio studiorum*, is a product of the Renaissance of Letters. It succeeded in utilizing the fully recovered classical inheritance and in combining it with the teaching of religion, so as to produce the Christian gentleman. It may be that, in our democratic age, the essentially aristocratic ideal needs to be supplemented; because, though we should not be satisfied with turning out narrow specialists, we need to turn out men not merely concerned with

their personal development, but also fully awake to their social responsibilities.

For one, I have always had the deepest admiration for the classical education system. This summer, however, I had an experience which, though it confirmed me as to the results which this system can produce, nevertheless awoke me to the undoubted necessity of being on our guard against its possible limitations.

It happened that I was sent to Haiti by the Inter-American Educational Foundation to lecture for six weeks on education to the teachers of the Haitian lycées. I never had so many revealing experiences in so short a time. The Republic of Haiti, which occupies the western third of the island between Cuba and Puerto Rico, has a negro population of some three millions, descendants of slaves brought in from Africa by French colonists, and who won their independence in 1804. In the capital, Port-au-Prince, is to be found most of the élite, largely employed in the government service or in the professions. There are some six smaller cities also with intellectual élites, many representatives of which were in Port-au-Prince for the summer courses.

I met hundreds of these blacks and mulattos during my stay and I found them the equals of the most cultured gentlemen I have ever met. Not only did they speak a perfect French, but they could make extempore speeches

with an ease and eloquence which has become a lost art among us. Some of them had written novels, many of them were poets, some were historians; and, even in their conversation, all revealed a love of general ideas and intellectual discussion, quick wits, and perfect manners.

Here was a proof, first of all, that the negro race, if given a chance, can equal the white in culture and general development. The next question was: How did those Haitian negroes reach this cultural height? The answer was: through their classical colleges. In Port-au-Prince, there have been for several generations two lycées, or strictly classical colleges, taught by priests and brothers from France, which have today some nineteen hundred students, and a government lycée which has about five hundred. Even this government lycée has a classical course, and some of its most prominent graduates told me how they had been trained in accurate expression by teachers trained in the classical colleges of France.

Haiti is therefore a microcosmic laboratory proof of the possibilities of an undiluted classical training. But I soon found out that it offers also a proof of its possible limitations.

For, there is another side to the Haitian picture. The educated élite is not more than three per cent of the population, and the rest are mostly illiterates living on small landholdings in their mountainous country at a very

low peasantry level, in fear of hunger, a prey to tropical and other diseases, and in many instances practicing polygamy and even voodooism, a survival of African folklore.

Now Catholicism is the state religion, though other churches are allowed. When you ask the Church authorities why the lot of the masses is no better, they speak of the difficulties of communications and point out that they have only one priest for 17,000 inhabitants with altogether inadequate financial resources. But when you put the same questions to government officials, some of the younger men are beginning to say: It's partly due to our classical system of education which, it is true, turns out a cultured élite, but an élite which scorns industry and business, and is not socially conscious, an élite concerned with individual cultural development, more interested in writing well than in working to raise the living standard of the masses.

So, when I told them: Treasure your classical education, it made you the equals of the most cultured Europeans, they answered: Yes, we realize this; still, somehow, we must broaden our conception of education and of humanism. We must develop in our élite a greater sense of social responsibility, a greater willingness to learn enough science and enough of physical techniques to tackle the problems of sanitation, to better agriculture, to help in the development of a middle

class through the organization of at least our native crafts which will permit a greater exportation and a higher national capital.

#### UTILITARIANISM AND HUMANISM

Here evidently was the social problem reduced to its lowest terms, and I must say that I was greatly impressed by this critique in the ministry of education circles. I am afraid we must concede it: Classical humanistic education is of Renaissance aristocratic origin. Its original function was to raise to the intellectual and literary standards of the ancients a very small European social élite; and since in antiquity the élite secured its leisure for culture through slave-labor, classical education has always been in danger of leading its devotees toward a selfish individual development, and of failing to develop in them a concern for the lot of the masses. Its glory is that it aimed at the highest possible intellectual development of the individual, economically secured, and thus truly developed the sense of the dignity of man; still, historically, of itself, it never faced the problem of which we have become more aware: the need of recognizing the dignity of the human person at all levels of society.

This is no doubt why classical education was put on the defensive in the United States, and especially in the Middle West, during our period of expansion. The Middle West in

pioneer days had practically no élite. Its immigrants started at zero. They had to develop a continent. They needed practical techniques. The outcome was, as Norman Foerster pointed out, the crowding out of the principle of general education, and ultimately the slogan of the state-university president who said: "No subject is too low for a university if it is useful to society." Hence the conflict between utilitarianism and humanism.

When I told those Haitian educators that in the United States there was a reaction against utilitarian education and early specialization in favor of general education, they very intelligently answered: of course, utilitarian education enabled you to develop rapidly. You are now economically secured, so you can now work safely for the more humanistic development of more people through general education. But it is the opposite with us. The economic security of our people as a whole is still to be achieved. Therefore we must broaden our conception of a truly humane education into such a system as will make our élite more socially conscious.

Now may we not ask: Is there not possibly in all this many lessons for us? May we not, too, need to recognize that a classical humanistic education may aim too exclusively at individual development so that we must take care to have it include the ideal of social service?

The American neo-humanists have

much written against the ideal of social service which became the slogan of President Eliot and of John Dewey. They have pointed out that you cannot improve society unless you first improve the individual, unless you first acquaint him with the highest findings of the race, at least in aesthetics and ethics, and they were right. It may be true, however, that we now need to emphasize more than they did that humanistic individual development must include an individual concern for the betterment of all.

But in Haiti other tendencies may be noted which should perhaps also attract the attention of our Catholic colleges and universities as they stand at the crossroads. The ministerial champions of a broader humanistic education in Haiti are sending each year many of their young men to the United States; and, when these return, they are used for working out the reform the ministry has in view. Now, where do those young men go? They go to the secular universities where too often the atheistic philosophy of total change prevails, and where humanitarianism is preached, because, since it is held that there is no after-life, the betterment of man and society becomes the highest ideal. So they lose their faith in both Christianity and in Aristotelian-Thomistic philosophy, and remain buoyed up by the fact that they are working for the social betterment of their people.

And yet there is more to this story. If the men of forty are importing humanitarian naturalism, some of the twenty-year-olds are beginning to turn to communism. And as their classical education has taught them expression, they are doing so powerfully in poems and novels.

The deep bitterness of these writings is startling. They link the negro race with all the other despised and downtrodden races throughout the world, and to read them is to be violently awakened to the realization that there are millions of men and women in South America, in Africa, in Asia, who, like the Haitian peasantry, are illiterate, submerged, or exploited, and that they may be ready, any day now, to turn toward atheistic communism as the avenger of the injustices perpetrated down the centuries by nominally Christian nations.

"We shall no longer pray, comrades," writes a young Haitian poet. "Our revolt will rise like the cry of the storm-bird above the cozy plashing of the swamps. We shall no longer sing the despairing spirituals. Another song shall burst from our throats. We shall unfurl the red flag soaked in the blood of our martyrs. Under its folds we shall march. Under its folds we are marching. Arise all you damned of the earth. Arise all you convicts of starvation."

Truly we are at the crossroads. Such expressions of a black race should make us aware that, for centuries and

in all countries, the economic and cultural élites have been but a thin crust, that imperialism has meant the exploitation of huge colonial masses; but that in our aviation-shrunk world, shot through with radioed news, these sullen masses are getting conscious of their submergence and now have the Russian precedent that age-old aristocracies can be liquidated.

#### DEMOCRACY VS. COMMUNISM

Moreover, the game of empire played by the imperialistic élites of the western nations against one another is now seen to have issued in world-wars which left them ruined; so that today only Russia and the United States remain capable of unsupported self-defense or aggression. The issue is therefore now between democracy, as we understand it, and communism. It should be clear that if democracy is to win, it will have to convince the masses throughout the world that democracy, and not communism, is the most trustworthy champion of a too long delayed social justice.

Hence the new challenge to American education, and in particular to Catholic education. Against the background of the seething world of today, the placid pursuits of the beautiful, of balanced phrase, of limb and color schemes, and the superabundant embellishment of life for the few, dear to the aristocratic Renaissance, the baroque age, and pedantically cherished by the bourgeois XIXth

century, now look distressingly narrow.

Good and even essential in their more genuine aspects, they fail in so far as they lock up the élites in smug self-sufficiency. We must then broaden our humanism, which does not mean that we must replace it wholly by utilitarian skills, but that we must enlarge its vision, till the individual is seen to be but part of the whole fraternity of men, truly his brother's keeper.

Such an ideal, even in secular circles, began to develop in the XVIIIth century. Montesquieu expressed it when he wrote: "Anything good for me but against the interests of my family, I reject; anything good for my family but against the interests of my country I try to forget; anything good for my country but against the interest of Europe and human kind, I reject as a crime."

Because this XVIIIth century humanitarian liberal ideal was purely secular, it often found itself in opposition to Christianity. But if the Christian could denounce it as erroneous because humanitarianism to be sound must become Christian charity, a love of neighbor flowing from the love of God and the sense of a common brotherhood in Christ, the Christian must be careful that his Christian charity produces at least the fruits of secular humanitarianism.

If, for instance, my highly cultured Haitian friends come to the boast-

fully democratic and Christian United States only to find themselves pushed into Jim Crow cars, they may well become doubtful of the quality of our democracy; and if they find that they are welcomed in our secular colleges and are denied admittance to our Catholic colleges, they may well become doubtful of the quality of our Catholicism. And if because they were admitted to secular colleges where social betterment is preached on humanitarian lines, they take back to their country programs of materialistic and anti-Christian philosophy, as well as of social improvement techniques, Catholics, too, will certainly be at fault. If, finally, colored and colonial peoples generally turn to communism because, though it does not speak of God, it speaks at least of social justice to the masses, the responsibility will largely be on all those who, though nominally Christians, did not translate Christianity into deeds.

Truly we are now standing at the crossroads. We are now living between a sky which any day may become alive with atomic bombs, and a soil from which, throughout the world, millions may spring to demand independence and at least that equality of opportunity which is the boasted slogan of democracy. Already the native populations in all colonial lands are rising against a return to the pre-war status. It is thus fast becoming clearer that if the first world war was fought over the German attempt to get into

the imperial game, the second world war so definitely weakened the colony-holding nations that they are fast being put on the defensive as to the very legitimacy of the colonial principle; while, at the same time, their own peoples challenge the principle of production for the benefit of the producer, and move toward the adoption of production for use and distributed profit.

So, to be standing at the crossroads means that the basic premise of unethical capitalism, as well as the basic premise of imperialism, is challenged, which means that the whole materialistic ideal of the XIXth century is fast being repudiated. Nor should we forget for a moment that, while all the nations of western Europe have been weakened, Russia has awakened to her mighty possibilities of power, that she overhangs the whole of Asia, that she is locking up central Europe, and that she threatens to pounce out into the Mediterranean and Africa.

Our weakness is evidently that we are unprepared to recognize that she may be partly right because we were partly wrong. We may tell her that her boasted championing of democracy is a farce, because her principles leave no liberty to her peoples. But she may answer that our boast of being democratic is also a farce, because western imperialism denies liberty to colonial peoples; and that the economic liberty we would maintain is only a green light to the accumulation of inordinate

profits by the few. We may remind her that she denies freedom of worship, but she may retort that religious liberty has meant for the majority of us the liberty to have no religion, and that most of our nations have also a plentiful record of interference with whatever organized religions managed to survive among us. She may even answer that the philosophy of total change from which sprang her Marxism has also become in large part our philosophy, and that if we were sufficiently intelligent, we would recognize that her program is really the logical end of the philosophy so many of us oppose with her to Christianity.

With all imperialistic nations compromised, with all capitalistic nations, including our own, in need of reorganizing their economy, with our allegiance to Christianity so contradictory, so weakened, or even non-existent, we are evidently at a disadvantage as we stand at the crossroads, or rather at the door of the future.

#### OVERHAULING NEEDED

It may well be then that we need an overhauling of our education corresponding to the needed renovation of our concepts in politics and economics. In generations which represented social stabilizations, such as did the pre-eminently aristocratic era from the Renaissance to the French Revolution, a higher education for humanistically used leisure may have been a legitimate ideal. But in our era of social dislo-

cation and reconstruction, which, moreover, may see the advent of atomic energy and a consequent need of even more radical readjustments, we cannot possibly be content with mere legacies from the past.

Catholic educators, philosophers and economists, galvanized by the great Encyclicals, may be credited with having foreseen how we should have long ago abandoned the shibboleths of the XIXth century, the hypocritical call to take up the white man's burden, and a liberalism which meant social irresponsibility. But before we can distinguish what must be kept of the old in the name of the abiding nature of man, and what must be originated to meet the new exigencies, much painful research will have to be done.

It will certainly be still valuable to distinguish between secondary and higher education. Secondary education will no doubt be the sounder in proportion as we realize that the adolescent has no developed power and competence to solve social questions; that, moreover, he should know the best of the past if he is to deal competently with the present and future; so that secondary education should give him a chance to develop his powers through the handling only of material of proved value: the masterpieces which record the permanent achievements of the race. Secondary education should remain humanistic. But since with us secondary

education in the college necessarily shades into higher education, since the college extends beyond the teen-age, then surely, within the last two years of the college, the student should be awakened to all the problems of the hour, to their history and to their urgency, fired with the zeal to help in their solution, and equipped to work for their solution.

A note of deepened earnestness should therefore spread throughout our colleges, and their papers and magazines reflect it. The philosophical courses at the very core of our special offerings should be made to bear even more practically on all the pressing issues of the day, and to them should be added, as an integral part of a larger humanism, such courses as may open, to all, the fields of economics, sociology and international relations, so that graduates may be at least aware of the Catholic position on the main issues within those fields. The time, too, has evidently come for the development of Catholic adult education for Catholic action.

Take the Haitian problem I spoke of, as a test case of a trend toward naturalism and communism in a nominally Catholic country, where in fact Catholic institutions have had the right of way. What do the Haitian educators, most of whom were brought up in Catholic humanistic colleges, but nevertheless find elsewhere their inspiration to social service, need? They need to be shown what they

should have been shown: that the great Papal Encyclicals, and the allocutions of the Popes, contain the key to the solution of all social questions, because they are based on the principles of universal justice, and thus rise above all nationalistic interests and habits. Should not the fact that the Catholic Haitians have thus remained short of their Catholic inheritance lead us to ask whether we are doing all we can to acquaint our own students with that inheritance?

Or take the problem of the Haitian masses, which is also the problem of the masses in Central and South American countries, and in general in colonial lands throughout the world. Since they are so largely illiterate, and since their agriculture, living conditions and methods of production and distribution could be much improved, they need model rural units for the development of techniques, such as the monasteries of the Middle Ages, which became the center of the development of so many towns in Europe, constituted. Even now, our own government is actually organizing and send-

ing out such educational units of co-operation. Should not this raise the question whether we are doing all that we can to prepare our own students to be ready to take part in such co-operation? Surely Catholics should not be left out, and especially be left out because they are unprepared, when the social improvement work is to be carried out in Catholic lands.

This is but another way of saying that, as our country as a whole is discarding its isolationism, so should our education. In this shrunken world of ours which must see the advent of a United Nations Organization or perish, we all need to broaden our vision. Never was there such a challenge to Catholic action. Never was there a greater challenge to American Catholic education. Mere aristocratic, classical humanism will not do. We must have an integrated, practical, wide-awake, Christian humanism, because only such a humanism can teach us, not only how to develop our powers, but how to use them, and the duty of using them, for the greater good of all.



If Franco's Spain were a threat to world peace as was Hitler's Germany and Mussolini's Italy and Hirohito's Japan, and as is Stalin's Russia, then the United Nations would have not only the right but the duty to remove the threat. That threat has not been and, it seems, cannot be demonstrated.—THE SIGN, April, 1946

## THE EDITORIAL MIND

### *The Predicted Crime Wave Is Now Being Realized*

**C**RIMINOLOGISTS long ago predicted that there would be an increase in crime after this war, just as there was after the first world conflict. Their warnings are even now being realized. The crime rate has already begun to climb.

One important point should, however, be made at this time. Though "crime waves" usually follow long and serious wars, the fundamental cause is not the return of hundreds of thousands of young men "who have been trained to shoot" and who have "killed their kind without a moment's hesitation."

Proportionately, probably fewer veterans will get into serious brushes with the law than any other group of the population. If the war has done something to them, it has also done something to the rest of us—and especially to the youngsters who somehow matured faster while their older brothers were in the fighting.

War disturbs the whole psychology of a people. It creates new conditions and new standards. The return to normal is often a greater shock to

the civilian than to the man who has seen battle service. Many youngsters in the height of the war period were paid high wages for rather easy war work. They got used to having "folding money" in their pockets. They had a good time with that money. Now that some of them are "just kids" again, is it any wonder that crimes against property are increasing, that even attack and other crimes of violence are on the increase?

Crime may go on rising for many months now. The veterans will be responsible for some of those crimes, of course, but non-veterans will be responsible for more. War decreases respect for law in wide circles and in every group.

The sad thing is that much of what we are about to experience could have been prevented, if we had behaved more wisely in our war adjustments or had we had religious teaching in all our schools. Another sad thing is that we could be out of our crime difficulties sooner, if we had heeded years ago the obvious lessons of our limping criminology.

Hundreds of boys and girls, men and women, will go into our prisons, reformatories, industrial homes and training schools in the next few years,

to be treated much as their predecessors were treated and to come out no better, and perhaps worse, for their experience in the hands of the State.

—SUNDAY OBSERVER, Pittsburgh, Pa., October 27, 1945.

### *Pegler and the Truth*

JUDAS ISCARIOT betrayed his Lord. When Christ was in danger, all His Apostles deserted Him. Peter denied Him. Those are facts. They are not the *full story—the truth*—about the Apostles.

In the Catholic Church there has happened the unspeakable crime of simony—the bartering of spiritual things. Bishops have abandoned Christ to court the favor of a king, as in the England of Henry VIII. Priests like Martin Luther and John Knox have rejected the truths of Redemption, and have plunged countless millions of souls into error. Page after page of the history of the Catholic Church is black with the treachery of some of her members to God, to her, and to their fellow men.

All this is true. It is not, however, the *whole story—the truth*—of Catholicism.

All this may appear to have nothing at all to do with Westbrook Pegler. Appearances are deceptive. All this is more than a hint of how to take Pegler.

Pegler devotes column after column to labor movements. Pegler is

telling the world *true stories*. Pegler is giving no one any *understanding* or *appreciation* of the labor question.

Through all the centuries—including the twentieth—the workingman has been engaged in a life-and-death struggle. A struggle to live like a human being. A struggle to survive—to get enough to eat, a roof over his head and a shirt on his back! Out of it all Pegler gets and gives only a Rogues' Gallery of union racketeers.

Pegler has a wholesome contempt for those lascivious scandalmongers who see life through a key-hole. It never seems to occur to Westbrook Pegler that it is an absurdity and a lie to pretend to be able to see the labor movement through a rat-hole. — THE CATHOLIC MIRROR, Springfield, Mass., November, 1945.

### *Conscription*

THE all-out drive for peacetime conscription is still on. It is a program that is a grave threat to the American way of life and one that does not guarantee the purpose for which it is proposed. In an article entitled "A Democratic Army For America" (the *Progressive*, February 25), Philip F. LaFollette examines the question. He is definitely opposed to all versions of peacetime conscription whether it be the plan proposed by the American Legion or the one favored by the

War Department and President Truman. His key principle is that "the invasion of an American's liberty by universal military service is justified only when it is unmistakably clear that the nation's security demands it." What is needed is a volunteer group of highly trained technicians who know that they are to be treated "as a valuable, essential and honorable part of our national life."

To attract volunteers, he suggests that Congress do these things now:

"1. Establish a minimum pay scale starting at \$100 a month, plus usual allowances, for privates, with a corresponding increase in scale for non-commissioned officers.

"2. Provide a system of promotions from the ranks and a program of education and in-service training to enable GI's to qualify for advancement and to become trained technicians.

"3. Strike at the military caste system by narrowing the difference in clothes, quarters, mess, legal rights, and social life between GI's and officers.

"4. Improve the officer class by putting appointments to West Point (and Annapolis) on a civil service basis, and by putting peacetime promotions on a basis of competitive examinations."

We do not know whether this is the perfect plan, but it has this to recommend it: regimentation is not

the only method of insuring the military strength of the United States.—THE MONITOR, *San Francisco, Calif., March 16, 1946.*

### Fantastic Housing Situation

MONSIGNOR JOHN O'GRADY, chief of Catholic charities in this country, has a disarming smile, an alluring touch of Irish brogue and a knowledge of economics seldom found among the alleged "experts"—amateur or professional.

He attended a housing conference in Des Moines a few days ago and declared that the entire country should share "the increased cost of building houses for veterans, just as it shared the cost of the war."

That is, instead of lifting the ceiling price on houses, Uncle Sam would put up the difference between a fair price and the inflated price. If this isn't done, said Father O'Grady, the veteran will shoulder the entire added cost, with the result that when the supply of houses increases, he "will find himself with a \$4,000 house, while he is paying service charges on a \$6,000 house and before long he may find the house is about to be sold over his head."

Monsignor O'Grady made the wise observation that no person earning \$2,000 or less, can afford to pay more than \$33 a month for a home, and he emphasized that it was practically impossible to get a home for any such

price anywhere in the United States.

What makes this statement appalling is that right now half our people are earning \$2,000 a year or less. That means that Americans can't even rent a home, and, of course, it's ridiculous to say they can buy one.

What sort of a crazy world is this when in the richest country on the globe millions of citizens—hard-working, decent citizens—can neither buy nor rent the kind of home an American should occupy?—LABOR, *Washington, D. C., April 20, 1946.*

### **Orthodox-Heterodox**

TWO Greek words mark the difference between the right doctrine and the other doctrine. The right doctrine is what Christ taught and continues to teach in His Church: the other doctrine is not of Christ, is not the true doctrine, is known as heresy. It would not be reasonable to expect one not of Christ's Church to agree with all the teachings of the Church of Christ. Such an agreement would soon make one a member of the Church. Many of Christ's teachings remain in the churches that have separated from the true Church. God's grace brings some men to greater knowledge of these teachings, brings them finally into the Church. Cardinal Newman just a century ago was one of these: Senator Wagner is the latest among modern converts.

But it is not to be wondered at that continued separation from the Church, continued dwelling away from the source of all truth, continued avoidance of the light and grace of the Holy Spirit, should find some getting farther and farther away from orthodoxy. Man needs the Church that Christ gave him, man needs the help of the Church to remain steadfast in faith and morals. Present-day religious leaders are even ready to accept the abomination of immoral birth-control as something designed to develop better personality. Sound principles of logic give way with these men to a denial of truth: what was true yesterday may be false today, what was untrue yesterday may be true today: what was wrong may now be right; what was right may now be wrong.

Catholics will turn a deaf ear to all who preach evil: they will not be surprised that an invitation to sex-abuse, to immoral living within the married state, to sinful birth-control, should come from teachers alien to the Church of Christ. Orthodoxy or right doctrine is of the Church: heterodoxy or the other doctrine is not of the Church. To accept the other doctrine is to give up the Church, to become a heretic. Good morals will accompany true faith: bad morals will soon destroy Catholic faith.—*The Catholic COURIER JOURNAL, Rochester, N. Y., Jan. 31, 1946.*

# A Challenge to Christians

LORD HALIFAX

*An address delivered by the British Ambassador to the U. S. in Washington Cathedral, D. C., March 24, 1946*

*Reprinted from The New York Times\**

A LAYMAN, speaking in such circumstances as these, must always do so with a certain feeling of diffidence and presumption. For on the one hand he will feel it inappropriate merely to use the occasion as one more platform for the discussion of current, and maybe controversial, political topics. And on the other he knows how ill qualified he is to speak to his fellow Christians on those graver matters which are normally the subjects of an address in this place. Yet the responsibility for my being here today lies on other shoulders than mine, and among the mixed feelings in my heart is certainly one of gratitude to the Dean, who has given me this opportunity of speaking to a Cathedral gathering before I leave this country.

We are struggling today through the backwash of a great war. We are thankful for a great deliverance; we are deeply preoccupied with the problems that the war has left, and wondering what they may portend for the future of world peace. But I hope we also remind ourselves repeatedly of some of those things that men see clearly when they are fighting

for their lives but which are apt to fade as the immediate danger passes.

One of those things is connected with the question you and I must have asked ourselves very often. What were the deep-down causes of the world coming to so dire disaster and what lesson may we learn for greater wisdom in the future? Of course we all know the part played by the ambitions of dictators, exploiting the political and economic distresses of their time.

But what must be of the gravest concern to us as Christians is that after nearly two thousand years of the Christian religion a large part of Europe should have relapsed into conditions as degrading as anything known or done in the worst days of Paganism; as if Christianity had not been born; or as if, after brief trial, men had come to the conclusion that they had no further use for it.

We have read the accounts of Hitler's concentration camps and seen pictures of the atrocities committed there. I suppose they are without parallel for horror in the world's history. And yet worse than the physical suffering inflicted was the

\* 229 W. 43rd St., New York 18, N. Y., March 25, 1946

organized attempt to strip human beings of their individual dignity and to treat them as a pack of cattle. Worse, because that was part of a carefully calculated policy of denying to men and women all the rights which Christianity had asserted for them.

Such were the crimes of a system in which the State was everything and the individual nothing. They were not the savage or accidental outbursts of a few men, driven by their own basest instincts. They were the perfectly logical product of a philosophy of society. Why did we hear repeated assertions from the masters of this philosophy that its real enemy was Christianity? There could be no doubt about the answer.

It was precisely because in Christian belief each individual man or woman is possessed of an immortal soul that the challenging claim of Christianity is so flatly intolerable to the totalitarian thinker. Just listen to what the challenge is: Governments will pass; States will perish; societies and civilizations will crumble; but man lives on eternally, not as a species but as an individual. And if that is true it exalts the stature of man, as a child of eternity, by comparison with the stature of the State, as a passing product of a transitory point in time.

But what we have to recognize and to remember is that many of the men who professed these anti-

Christian doctrines were nominal Christians, and that many of the countries they ruled and abused were nominally Christian countries; and that they came within measurable distance of successfully imposing their will upon the world.

#### CHRISTIANITY HAS "SUBTLE" FOE

More than once in history, Christendom has survived great peril by the narrowest of margins; as when the Saracen armies were turned back at Tours, or when the Turks were broken before the walls of Vienna. Yet, at those great crises Christianity knew what it was up against and great as was its danger, I doubt whether it was as great as the more subtle and insidious corrosion that menaces Christianity today.

What has been happening? We may rightly blame the exponents of a false philosophy, but can we Christians ourselves claim to have been entirely free from fault? In the years before the war nothing was more conspicuous than the weakening hold of the Christian moral law upon whole peoples.

It is at least arguable that nazism would never have established so firm a grip upon the German people, or conquered so large a part of Europe, if from the outset it had been faced by Christians as enthusiastic for what is true as the Nazis were for what is false. Nor is the argument merely one of historic interest. If there was

a latent sickness in the Christian world, which remains uncured, sooner or later the malady will surely reappear.

You talk of your country, and my people talk of ours, as Christian lands. We do not always stop to think what we mean by that term. If all we mean is that the ethical standards of Christianity, broadly speaking, are reproduced in our laws and our way of life, we might make out a good case for our assertion; though even then some would be found to question it.

But if we mean that we are both nations, in the main, of practising Christians, not merely accepting the Christian rules of conduct but professing belief in the central doctrines of Christianity, our claim is very much more doubtful. And that brings us, I believe, to the root of the trouble—the idea that you can separate Christian belief from Christian practice; the assumption that Christianity provides an admirable moral code with which the world can get along very nicely, without destroying all its simple charm by setting it against a highly debatable historical and religious background.

The other day I came across the following passage in a book of Father Gerald Vann's, which seemed to me to express with force the fallacy and the danger of this position:

"Take belief in God and worship of God from morality and you soon

destroy even the morality itself. Take away the first three Commandments: belief in God, reverence for His Name and worship of Him: and soon the other Commandments crumble. You will have the breakup of the family, the dishonoring of parent whose authority is from God. Then you will find that human life comes to be held cheap: the individual in his isolation loses his greatness; you find him turned into an economic unit, a political pawn; suicide a legitimate choice, murder a matter of expedience; we have seen this in our day.

"When you have degraded the life of the family and the immensity of the human being there is no good reason to reverence the mystery of sex; it becomes a plaything, and adultery an agreeable and unimportant pastime. But if you do not respect a man's home, why should you respect his property at all? And you find yourself in a world of thieves: the still illegal thieving of the gangster, the barely legal thieving of the usurer and the financial trickster. And then, when all stability is gone from life, and every man is out for himself, and might is right, then of course the power of credit, the worth of man's bond, goes in its turn, and civilization in any real sense, the culture of the spirit, is destroyed. And these things too we have seen in our day."

That warning is well timed, and

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it all comes back to this vital connection between belief and conduct. There are many whom we must certainly judge to be very good men, who accept no Christian doctrine and whose conduct often puts many Christians to shame. We should be thankful for, and profit by, their example. But in this matter they are not more than exceptions that prove the rule of all experience.

#### "LIVING ON PAST CAPITAL"

It is curious how little it is appreciated, either in your country or in mine, to what extent both as individuals and as nations we have been and are living on past capital. That is an idle and extravagant way of going on, unless you are taking steps all the time to replace what you spend, and that is what very few of us do, when we allow this link between belief and conduct to wear thin.

A story used to be told in India of a British general in that country who, on Ascension Day in each year, was in the habit of calling out all the troops of his garrison and holding an impressive ceremonial parade. As he was not given to observing the other feasts of the Church in this punctilious fashion, people were rather puzzled to account for his action, and one day someone asked him why he singled out Ascension Day for these compliments. To whom he replied: "What do you mean? Of

course I honor the day on which Her Gracious Majesty Queen Victoria ascended the throne of Britain!"

Here indeed there was contact between belief and conduct; but the belief was not very strongly or intelligently based. And the position of a man whose practice is not firmly rooted in intelligible principle will always be precarious. He may be asked to dispense with one of his rules, and because he has not been accustomed to regard it as part of a larger whole, he thinks it will not matter very much if he lets it go. Presently he is asked not to press some other point of practice or rule; and that goes too; and so on, until in the end there is very little left of the moral code on which he used to rely. He has let it go piecemeal, because it was not all held together by any vital connecting principle, and no one part of this conventionally accepted system by itself seemed terribly important. And so it all melts.

I do not think that is an imaginary picture. It has happened to plenty of people in my experience, and I doubt not, in yours. We judged them good citizens and good Christians, till something began to go wrong with their lives, which finished in disaster.

Something not unlike this has been happening over much of the Christian world. For many different reasons there is not the simple acceptance of the cardinal points of the Christian

faith that there was fifty years ago. Sometimes it is that what used to be very clear has grown blurred; sometimes that what was held immensely important is so no longer. But the result is grave.

For it has been said with truth that wherever we find a false idea about men, its origin lies in a false idea about God; and it is impossible to have a more false idea of God than to have no idea of Him at all. Of course there are plenty of people who profess to think that life on this planet is all an accident, that God is a solar myth, that death is as much an end as birth was a beginning, and that therefore the solitary purpose of man should be to get through his time here with as much comfort and as little suffering as possible.

But I do not believe that is the position of the great majority, who are at least vaguely aware of the existence of some Power or Person greater than themselves, which brings into their lives a sense of purpose and of responsibility. They are conscious of something in their make-up which forbids them to be entirely satisfied with the lesser and lower values, and to treat life as if it were merely a business of making more money, acquiring larger automobiles or radio sets, and having what is called a "good time."

All this will vary with individuals; few might be able to give any very

rational account of their thought; and for many it would be apparently overlaid by the pressures of everyday life. But still waters run deep, and from time to time we catch glimpses of this other element: on the battlefield, where men lay down their lives for a country or a cause; in hospitals, where men lie badly wounded but at peace; in the lives of people who have suffered deep sorrow and have yet plainly found that secret of happiness which others seek in vain.

#### "HUNGER IN MEN'S SOULS"

In all these different ways do men reach out in self surrender to something greater than themselves, through which they may come to that union of partnership with God for which unconsciously men and women everywhere are hungry. And this unconscious hunger in men's souls is an abiding challenge to organized religion and to us all. For people today want to be told very definitely what the Christian faith is and what claims it makes upon them. They will not be brought to embrace the Christian religion because it is recommended as expedient, or necessary, or full of moral values. But they will go on their knees if they can come to feel that it is true. For the perpetual alternative stands—either it is true and the most important thing in the world, or else it is false and the greatest of all delusions.

Those of us, therefore, who know it to be true must perforce be conscious of how great an obligation this lays upon us of striving by word and act to be loyal exponents of the truth. For by our presentation of what we believe will men judge us and the religion which we profess. It is a sobering thought that God's method of working out His will seems to be always through individuals; that is to say, men and women like ourselves, subject to all the limitations and certain failures of human weakness. And it is through the individual that flow all the springs of life.

Both such an outward embodiment of the Christian faith as this great House of God and the spiritual influence that Christianity may exert upon the life of a nation, will depend for their vitality upon the personal lives of those who profess and call themselves Christians. The power and the glory of this place, when by God's mercy it has been brought to the beauty of its completion, will be the sum of all that successive generations of Christian worshipers will have given by way of love and worship and service to Him whose mark it bears. So too the regeneration of

the world and the healing of its maladies must start in the personal lives of men and women, working upward and outward into the nation, and through national into international life.

Who, we may well ask, can be sufficient for these things? Certainly no human strength alone, but human capacity transformed, as St. Paul prayed, by Divine wisdom and love. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

It was this same glowing assurance of power that was reflected in words written in his diary by an American soldier who fell at Chateau Thierry.

"I will work; I will save; I will sacrifice; I will endure; I will fight cheerfully and do my utmost; as if the whole struggle depended on me alone."

May we all by God's grace speak and act with equal courage and loyalty to what we may judge to be His will.



To do battle with the "ego" as the saints often tell us, is frequently much more difficult, and consequently much more productive of sanctification, than many spiritual conquests which appear so admirable to men.—Fr. Benson in *THE MISSIONARY SERVANT*, March, 1946.

faith that there was fifty years ago. Sometimes it is that what used to be very clear has grown blurred; sometimes that what was held immensely important is so no longer. But the result is grave.

For it has been said with truth that wherever we find a false idea about men, its origin lies in a false idea about God; and it is impossible to have a more false idea of God than to have no idea of Him at all. Of course there are plenty of people who profess to think that life on this planet is all an accident, that God is a solar myth, that death is as much an end as birth was a beginning, and that therefore the solitary purpose of man should be to get through his time here with as much comfort and as little suffering as possible.

But I do not believe that is the position of the great majority, who are at least vaguely aware of the existence of some Power or Person greater than themselves, which brings into their lives a sense of purpose and of responsibility. They are conscious of something in their make-up which forbids them to be entirely satisfied with the lesser and lower values, and to treat life as if it were merely a business of making more money, acquiring larger automobiles or radio sets, and having what is called a "good time."

All this will vary with individuals; few might be able to give any very

rational account of their thought; and for many it would be apparently overlaid by the pressures of everyday life. But still waters run deep, and from time to time we catch glimpses of this other element: on the battlefield, where men lay down their lives for a country or a cause; in hospitals, where men lie badly wounded but at peace; in the lives of people who have suffered deep sorrow and have yet plainly found that secret of happiness which others seek in vain.

#### "HUNGER IN MEN'S SOULS"

In all these different ways do men reach out in self surrender to something greater than themselves, through which they may come to that union of partnership with God for which unconsciously men and women everywhere are hungry. And this unconscious hunger in men's souls is an abiding challenge to organized religion and to us all. For people today want to be told very definitely what the Christian faith is and what claims it makes upon them. They will not be brought to embrace the Christian religion because it is recommended as expedient, or necessary, or full of moral values. But they will go on their knees if they can come to feel that it is true. For the perpetual alternative stands—either it is true and the most important thing in the world, or else it is false and the greatest of all delusions.

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## Homemaking: A Life-time Job

CATHERINE E. DORFF

Reprinted from LAND AND HOME\*

*The fate of the family, the fate of human relations are at stake. They are in your hands (tua res agitur). Every woman has then, mark it well, the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and way suitable to the conditions of each so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations, so as to prepare, organize and achieve its restoration. — POPE PIUS XII.*

FOUR of us, members of the Grailville family, were visiting one of our neighbors in Loveland and, in the course of our conversation, we spoke of our accomplishments of the day. Judith told of the new curtains she was weaving for our dining room; Mary Ann described the beautiful batch of brown bread she had made; Elizabeth bragged of her special care for the chickens and the quantities of eggs we were receiving as a result; and I amused the group with the story of my first cheese. Suddenly, Mrs. Rae said in great surprise: "Why, that would be a wonderful place for a girl who really wanted to prepare for marriage!"

That was exactly my reaction to Grailville. At the time I visited I was planning to marry in the near future and when I caught a glimpse of the arts and skills that the girls were learning I simply couldn't get back quickly enough.

That visit brought to light all of the vague fears I had been experiencing about my future success as a wife and mother. During the past four years I had climbed the ladder of success in the office world—clerk, typist, stenographer, and finally secretary. I was skilled in typing, filing, transcribing shorthand notes, answering the telephone with a pleasant voice, greeting visitors, and closing my desk on the dot of five. But since my decision to marry I was bothered by my lack of any real preparation for the biggest job of my life. True, I had a cursory knowledge of cooking and housecleaning but I was usually too tired after work to be of much assistance at home. Besides, I felt that such work infringed on the little leisure time I had from my eight-hour working day.

Now I've always been willing to concede that housekeeping is a full-time job. But I have come to the realization that a woman is meant to be much more than a housekeeper.

\* 3801 Grand Ave., Des Moines 12, Iowa, March, 1946

She is a homemaker, and homemaking is a life-time job.

I thought if I learned to cook and sew, to plan menus and study the theory of keeping a house in running order, I would certainly emerge a full-fledged housekeeper. Instead I have learned what it really means to be a woman, a wife and the mother of a Christian family. I see homemaking as a wonderful opportunity to grow into the kind of person God wants me to be. Since I have been at Grailville the skills I have learned I have learned by doing. I realize that in fact my life will really be spent in learning what talents I possess and in perfecting and developing these talents for the good of my husband and family.

For I had hands but felt not. When I picked the typewriter in preference to the mixing bowl, I had chosen the poorer part. The feel of yeast crumbled; of soft, warm dough; the forming of a loaf; these were all new sensations to me. Never before had I picked vegetables in the morning, cleaned them at noon and eaten them for supper. The soft mass of newly churned butter, the spongy curd all ready to be pressed—why, I almost felt as if I had been given another sense!

The amount of time and planning it took to keep just a kitchen in good working order amazed me, to say nothing of a whole house. To decide how much food the family will need, not only for the coming week but for

the coming Winter, seemed to me at first an impossible feat. I found it quite an undertaking to plan even a day well. How would I ever be able to help plan the everyday life of a family? More and more I am convinced, however, that it is just such requirements that enable a woman to develop fully all the gifts which God has given her especially for this work. As women and the future mothers we are fitted to do all these things which have become so foreign to us and it is just a matter of developing the talents which have so long lain dormant. For it is by developing our capabilities to the greatest degree possible that we are able to discern the abilities and talents of our children and lead them to the right channels of expression.

#### CHRISTIAN FAMILY LIFE

If I was ill prepared for the smaller aspects of homemaking, I was not prepared at all for the larger and all-embracing sphere over which I would preside. When we were children, we used to delight in tossing stones into the water and watching with fascination as the circles grew ever wider and wider. I see now that the task of the homemaker is much like those circles. For I will handle precious goods indeed, food for the table, wood for the hearth, the material wealth of the family, but I will also be mistress of a much wider realm. I must supply the fuel for the all-important fire of the family spirit. My hands and the

hands of my husband must pave the way and chart the course by which we can bring our family each day closer to God.

We can do this only if our life together has Christ at the center. Together I hope we can learn more each year of the rich heritage which is ours as Christians, soldiers of God and heirs of heaven. The wealth of our family will lie in the great treasures which the Church has stored for us. The spirit and mood of the Church will be the spirit and mood of our family life together. Her feasts and occasions for joy will be ours. Using her life for our pattern we cannot fail to attain our goal—to raise saints for God.

I realize now that the vision I had of accomplishing this in a three-room apartment, or even a row house, was woven of a baseless fabric. My solution to what seemed once an insurmountable problem is a simple wholesome life on the land where the family can really live together. With the means in embryo of deriving their livelihood from their immediate surroundings, husband, wife and children are given the opportunity to develop their individual gifts and to contribute to the welfare of the whole. Much joy results from activity in common, prayer, work, play and study. These are things which are instrumental in

the building of a full Christian family life, as people in crowded urban centers sometimes forget.

Moreover, I see that the kind of home a woman makes determines the kind of community. A community should be a group of families living in union with one another. The ideal community should be just like a family in that all of the members should work together, develop together, and contribute time and talents for the good of the group. Although the homemaker can make her influence on the community felt indirectly by raising a good Christian family, it is also her task to see that her family actively contributes to the needs of their community.

Did I say a lifetime job? There is work enough to keep us busy for an eon or two. But it's challenging work. At the thought of such a vast undertaking, do you feel completely inadequate? Listen, then, to the heartening words with which our Holy Father spurs us on:

"Courage then, Catholic women and girls! Work without ceasing, without allowing yourselves ever to be discouraged by difficulties or obstacles. May you be—under the standard of Christ the King, under the patronage of His wonderful Mother—restorers of home, family and society."

# Lithuanian Independence

HON. DANIEL J. FLOOD

*An address delivered by the Representative from Pennsylvania at Webster Hall,  
New York City, February 17, 1946.*

I AM happy with the opportunity when I realize that with these remarks I pay tribute on this twenty-eighth anniversary to the rebirth of Lithuanian independence and freedom.

Lithuania is a land that commands our attention. I speak of this remarkable nation that has existed on the shores of the far-distant Baltic Sea from time immemorial. I speak of a proud race of people who, down through the centuries, have remained apart from the Teutons, Scandinavians, Finns, and Slavs; a country of noble heritage, small in size, but truly and properly shaped as a heart. And it is this heart that lies in the military pathway of two great rumbling and crushing empires of history, Germany and Russia.

In the fifteenth century Lithuania had claimed a vast domain extending from the Baltic to the Black Seas, and men and women of Lithuanian blood all over the world thrill with pride when their mind goes back through the pages of history to the brave deeds of Vytautas the Great. This great warrior king was certainly the most imposing personality of his time in eastern Europe, and

his martial valor was combined with statesmanlike foresight.

Lithuania is a land of surpassing beauty. It is resplendent with lakes, rivers and beautiful forests. Few hills are to be observed in the softly rolling country. It is little wonder that the people have a deep passion for their beloved homeland and desire only that all invaders will depart and leave them in peace. They appreciate the beauty of their Baltic home and they tenderly care for the soil which so abundantly nourishes them.

Since the day, a quarter of a century ago, when that clear clarion call to awake as a restored republic was issued at Vilnius, the Lithuanian nation has bent every effort to restore her great natural wealth, political prestige and position among the nations of the earth. The Government followed an enlightened program of doing those things that were for the best interests of the greatest number of its people.

Man is essentially religious, and in his continued search for God he leaves the mark of culture. Through the instrumentality of her great leaders, the Christian Faith was introduced to Lithuania and the Cross

of Christ was placed on the altar within the newly built church, erected on the very foundation of a pagan chapel. This great people knew that a nation should have its own clergy, and Lithuanian youth was encouraged to take up the study for the orders of the church. Down through the years the Lithuanian clergy have been to the forefront in all things that were for the good of their people, their nation and their church.

My friends, it is quite correct to say that Lithuania has a great deal of cultural wealth, and daily in the nation's capital its trumpeters sent out a call which was really a prayer of thanksgiving to the Maker of Man.

#### EVERLASTING FRIENDSHIP FOR U. S.

It was customary for the Lithuanian-Americans to observe at this national shrine the Fourth of July. Since a replica of the liberty bell had been sent from America as a gift from the Sons of Lithuania, it was fitting that it should be rung on this occasion. And on this bell appear the words, in Lithuanian, which translated mean: "Forever toll to Sons of Lithuania. Whoever fails to defend their liberty is unworthy of it." This should serve as a token of the everlasting friendship of America with Lithuania.

Let me read for you the resolution of the Lithuania Taryba given on

February 16, 1918. By this resolution the die was cast and Lithuania was pledged to the cause of complete and untrammelled liberty. This resolution read:

"The Taryba of Lithuania, as the sole representative of the Lithuanian people, in conformity with the recognized right to national self-determination, and in accordance with the other conferences of Lithuania held in Vilnius, September 18 to 23, 1917, does hereby proclaim the restitution of the independent state of Lithuania, founded on democratic principles, with Vilnius as its capital, and declares the rupture of all ties which formerly bound this state to other nations."

Only a prophet can accurately foretell future events, but a study of Lithuania's past would seem to indicate that the expression "Kas bus, kas nebus, O Lietuva neprazus," which means, "Come what may, Lithuania will always stay," has always been correct. This mighty and ancient people have been born to hardship and inured to pain and suffering of nations on the move. They have known hardship in warfare against such redoubtable foes as the Crusader, the Tartar and the German. They have passed through the crucibles of hate and have never completely bowed before Slav or German. They have always won through to victory.

Many people were prone to think

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that, with the coming of the Bolshevik in 1940, Lithuania was definitely through as a nation. They were quite willing to designate to her a position subservient to Hitler when his legions marched through the land in the 1941 campaign against Russia. However, one recalls that the Lithuanian is not easily uprooted from the soil that has been his since time immemorial. The size of Lithuanian landholdings has varied between 20,000 square miles centering about the Nemunas River to the vast empire of Vytautas, which extended from the Baltic to the Black Sea. Lithuania has learned one lesson that precludes any desire for grandiose expansion. She wants nothing more nor less than that portion of eastern Europe which is hers by right of continuous settlement and which is approximately 35,000 square miles in extent, with Vilnius as the traditional capital city.

Another Lithuanian proverb is to the effect that if one is in a hurry it is wise to go slowly. Patience is required of those who would move slowly and surely forward, but the Lithuanian is eminently fitted for this role in history. Time does not have a great significance if the true ends are eventually served. The fact that Lithuanians will never be content without complete and full liberty is sufficient reason to believe that they will succeed. They are no strangers to hardship and sorrow. They have been hardened by long

periods of resistance to their traditional enemies. They have won notable victories over the pressing Teutons.

During her period of twentieth-century independence, Lithuania demonstrated an amazing national vitality. Her financial condition remained sound from beginning to end. She built up a foreign trade that was gaining in strength until checked by the restrictions of war operations in the Baltic and North Seas. She made notable gains in such fields as education, scientific research and agronomy. Her levels of living advanced far beyond those prevailing around her. She was definitely facing westward and sought the privileges of western civilization.

In keeping with the principles expressed in the Atlantic Charter, and reaffirmed by the great leaders of the United Nations, the breath of life and the enjoyment of liberty, with God's help, will once again be assured to Lithuania.

All around the world there are some ideas which millions of men hold in common, and one of these is the mixture of respect and hope with which the world looks to the United States of America. Our common liberation includes giving to all peoples freedom to govern themselves as soon as they are able and the economic freedom on which all lasting self-government inevitably rests. The way to make certain that we do revere

our traditional American way of life for all is to create a world in which all men, everywhere, can be free. The history of Lithuania is the most eloquent advocate of her right to enjoy this way of life.

To students of the story of this country, comparatively unknown outside of Europe, I urge a study of this proud nation and its brave people.

My friends, as we join in paying tribute to Lithuania's day of independence in this year of 1946, it is difficult to foresee with complete certainty the exact status of the Lithuanian nation. Sore and troubled, indeed, has been her tragic lot.

#### LITHUANIA IS NOT FREE

But observance of Lithuanian independence day on February 16 is a grim reminder that this anniversary will not be observed in Lithuania itself. For the 2,500,000 Lithuanians in Lithuania, or the portion of them that survives, are not in a position to celebrate. There is no free Lithuania, nor is there likely to be unless the ideals of the Atlantic Charter are translated into action.

In the course of the devastating war against totalitarianism, which has been successfully concluded on all military fronts, through the mutual efforts and expenditures of blood and material resources of the United Nations, the political sovereignty and independence of many small peace-

loving nations was set aside by armies of occupation.

The Republic of Lithuania was a peace-loving nation which was geographically in the path of three military invasions, as a result of which it lost its government and independence. The independence of the Republic of Lithuania has long been and is still recognized by the United States and many other nations throughout the world which have conscientiously proclaimed their allegiance to principles of liberty and equality and the right of self-determination; and the policy of the United States as expressed in the Atlantic Charter and affirmed in the official utterance of representatives of the Department of State has consistently and unequivocally supported the principle of the right of all democratic peoples to choose freely and without external pressure, the form of government which they desire, and of the restoration of sovereignty to those who have been forcibly deprived of this sacred prerogative.

President Truman, in his Navy Day address on the foreign policy of the United States, on October 27, 1945, declared: "We believe in the eventual return of sovereign rights and self-government to all peoples who have been deprived of them by force. We shall approve no territorial changes in any friendly part of the world unless they accord with the

freely expressed wishes of the people concerned. We believe that all peoples who are prepared for self-government should be permitted to choose their own form of government by their own freely expressed choice, without interference from any foreign source. That is true in Europe, in Asia, in Africa, as well as in the Western Hemisphere. By the combined and cooperative action of our war allies, we shall help the defeated enemy states establish peaceful democratic governments of their own free choice. And we shall try to attain a world in which Nazism, Fascism and military aggression cannot exist. We shall refuse to recognize any government imposed upon any nation by the force of any foreign power.

"A permanent peace can be secured only through a mutual respect and consideration of the basic principles of justice and right as they affect all nations, large and small, rich and poor."

Friends of Lithuania, I pledge to you my unswerving loyalty and aid to your cause. I shall work and speak and fight and vote in the Congress of the United States for the active support of our Nation to that end. The Congress of the United States should, without delay, declare that it is the sense of that great democratic assemblage that the President of the United States and the Secretary of State give active support to the principles and devote

their efforts and influence with the nations of the world to secure to the people of the Republic of Lithuania a restoration of their independence and the right of free and democratic election after armies of other nations have left and Lithuanian refugees have been repatriated to their homeland, and use their good offices to place the subject matter of Lithuania upon the agenda of conferences with representatives of other nations within a reasonable time and support the principles I have just expressed when the matter of the independence of the Republic of Lithuania is considered in such conference.

Foreign policy is probably the most consistent and stable phase of any nation-state's progressive development. Ancient state traditions and historical reminiscences exercise much influence in a nation's international relations. It is a natural process, inasmuch as the nation's policy is never based exclusively upon day-by-day developments and needs. It is an evolutionary process reflecting the experiences of many generations of the past and merging the aspirations of past generations with those of the present generation.

For this reason, the people's servants entrusted with the task of piloting the nation's foreign policy must possess a complete understanding of their nation's history and must be able to visualize the mistakes of the past, no matter how recent, viewed

retrospectively in the light of political developments.

Regardless of all the Lithuanian fairness and honesty in foreign affairs, and regardless of the sincere friendship which the government and people of Lithuania felt and openly showed in the relations with Russia—the inevitable happened. On June 15, 1940, Lithuania was occupied by the Russians—with the blessing of the Nazis. The government took upon itself the responsibility in ordering no resistance, for it was obvious that any armed resistance against the overwhelming Russian armies would have forced the small Lithuanian army into the arms of Nazi Germany for an inevitable internment in East Prussia—a catastrophe which the Lithuanian people wanted to avoid at any price. A year later she was submerged by the Teutonic hordes. After three more years of suffering and hardships, Lithuania was once more occupied by the rising Red tide. Now she lies prostrate, together with a dozen other nations, in a firm grip of Red totalitarianism.

All her fairness, honesty, consistent friendliness were of no avail. Power-greedy totalitarian nations could not resist the temptation to seize the progressive and prosperous little country. Both totalitarian neighbors had a share in the destruction of little Lithuania. Now one of them, Nazi Germany, is beaten down to her knees. Should Russia, the former

partner of the Nazis and the winner at the moment, persist in its policies, we may logically assume that, sooner or later, she will meet the same fate as Nazi Germany.

It may be timely to ask ourselves: What direction the post-Atlantic Charter world will take in reshaping its destinies? Will it be a return to the false game of power politics, with the Red totalitarianism replacing the Brown-Black one in an attempt to dominate and subjugate the freemen of the world? Or will it be a return to the policy of fairness and international cooperation for peace among the free and self-determining nations, all enjoying the Four Freedoms and the effects of the unadulterated Atlantic Charter, as the English-speaking democracies continue to insist?

#### MORAL LEADERSHIP

Moral leadership rests with the United States and Great Britain. It happens that the United States is also the only really strong military and economic power. If America will only realize her power, and use this unprecedented power for effecting a moral leadership for a better world, humanity will triumph. But if America fails to assume leadership—there will be no happiness for mankind, and other legions of American manhood sooner or later will sail again to die on foreign battlefields.

In its declarations addressed to the Lithuanian people and to the govern-

ments of the United Nations during the past five years of foreign occupation, the supreme Lithuanian Committee of Liberation repeatedly reaffirmed that the Lithuanian people were linking their destiny with the victory of the Western democracies. The climax has been achieved. The Lithuanian people rejoice with other freedom and peace-loving peoples that the hour of victory arrived and that the moment of final liberation of the many peoples enslaved in the recent years by the evil forces of totalitarianism will soon be here.

#### LITHUANIA'S SOVEREIGNTY

Mr. Chairman, ladies and gentlemen, the Government of the United States of America continues to recognize the sovereignty of the Republic of Lithuania. Let us hope and pray that our great Nation never deviates from this position. It is all very well to speak of the history and the traditions and the sufferings of the Lithuanian nation and its people. But to you who have the great honor to be of Lithuanian ancestry and to your friends, I say that there is urgent need that you appeal to our Government, pending the reestablishment of national representative government of the Republic of Lithuania, and without prejudice to the sovereign rights of the people of Lithuania, to have the United Nations intercede with the Government of the Soviet Union:

1. That repatriation of Lithuanian refugees and deportees from territories occupied by the armed forces of the United States and the United Kingdom to territories occupied by the Soviet Union be immediately stopped;

2. That the military occupation of the territory of the Republic of Lithuania be placed under the supervision of the Inter-Allied Control Body;

3. That the Soviet administration in occupied Lithuania proceed in accordance with international law;

4. That the citizens of Lithuania who were deported to the U.S.S.R. in 1940 and 1941 be released and permitted to return home;

5. That the American relief agencies be given full facilities to extend relief to the inhabitants of Lithuania, and, pending their return home, also to the Lithuanian deportees in the Soviet Union.

At the same time, there must be solemn protest against the reported reign of terror inaugurated by the Soviet administration in Lithuania, more particularly against bloody reprisals, the confiscation of private property, the deportation of its citizens, the suppression of their religious freedom and their individual rights.

The distress signal most frequently heard by ships at sea is "three short, three long, and three short." The call letters are SOS and it would seem fitting to regard this as

meaning "Sudiev O Sudiev" Lietuva. Sudiev means "God be with you." May I close this expression of my deep feeling with that word, "Su-

diev" addressed to you and to Lithuania. Lithuania is a country which has placed her trust in God, and God will never forsake her.



### *Nationalistic History*

Modern history has usually been written from the nationalist point of view. Some of the great nineteenth-century historians were also apostles of the cult of nationalism—propagandists. Their work has filtered down to the elementary (i.e. primary) school. The result is that each nation claims for itself a cultural unity and self-sufficiency which it does not possess. This is no mere academic error; it has undermined and vitiated the whole international life of modern Europe. It found its nemesis in the Great War and in the frenzied national rivalries which have been at work since then and are even now bringing economic ruin on the whole of Europe.—*Christopher Dawson in THE MAKING OF EUROPE.*

### *Hatred and Revenge*

It is necessary to stress that heavy punishment is falling, not only on those who by all standards may be called war criminals, but upon bewildered, simple-minded, women and children whose only crime has been to be exploited both by their enemies and by those whom they regard as their friends.

It is obviously the duty of the Allied Governments to see that German militarism will never again have the opportunity of destroying the peace of Europe and the world. But this worthy end is not to be achieved through a policy of hatred and revenge. Clearly it is the duty of food-producing countries to save Europe.—*His Eminence Bernard Cardinal Griffin, Archbishop of Westminster.*

## *Catholics in the Postwar Austria*

ALFRED MISSONG

*Reprinted from THE TABLET\* (London)*

THE intellectual situation which confronts Catholicism in Austria in 1945-46 differs essentially from that at the end of the first world war in 1918-19. In those days Austria went through a revolution which caused a profound change of political, social and intellectual conditions, though it made its appearance in more civilized and urbane forms. The multi-lingual Hapsburg Empire collapsed. All that retained the time-honored name of Austria was but a small country that had to build up a new existence under very difficult conditions.

Supported by the ruling House, the Catholic Church had maintained a predominant position in the ancient Empire. In the new Republic, however, the Church found herself suddenly deprived of her protecting temporal power, and had to face a revolutionized and fanatical mob, which blamed the Church not less than the dynasty for being responsible for the catastrophe. On account of the alliance that had existed between throne and altar the Church had to face the worst attacks of radical leftists, who liked to label every priest as responsible for the war and all its terrible consequences.

Consequently, the Church had to look for allies and to seek refuge in a political party, the Christian Social Party, which was—as an ecclesiastical leader in those days expressed it—"to take the place of the Crown." The alliance of the Church with the party was not, indeed, as close and intimate as anti-clerical agitation liked to pretend. But it cannot be denied that the party-political activities of some priests, as well as pastoral letters published just before elections, meant a heavy liability for the Church. This confused the frontiers, which ought to be clearly defined, between the Church, founded on Divine ordination, and the Christian Social Party, founded on political claims partly disputable and often too human.

The Austria of 1945-46 is not the outcome of a revolution. It is a country liberated by the victory of the Allies from the yoke of an alien people and an alien system which had lasted for seven years. The ties linking the Church with Austrian politics were thoroughly broken by the Nazis; not the slightest remnant was left. The Church in Austria is now one of the many victims of the blood-stained Nazi regime, and

\* 128 Sloane St., London, England, Marh 9, 1946

though she cannot claim the first place among them, she is doubtless second only to the Jews, whose sacrifices undeniably were the heaviest. Many hundreds of Austrian priests and Religious, and still greater numbers of Catholic laymen, suffered in Himmler's concentration camps and prisons for many years; many of them paid with their lives for their loyalty to the Church and their country.

Behind the barbed wire and the prison walls many priests, and among them prelates and monsignori, made friends with Socialists and leftist radicals and established relations which still endure and bear fruit. Not a few scoffers and blasphemers discovered with great amazement the examples of heroism offered by Catholic priests and laymen who revealed in practise and reality the meaning of the imitation of Christ. Thus the wave of enthusiasm for freedom that swept Austria in the spring of 1945 lacked any touch of hostility against the Church. Moreover, the Church was able to emerge from the catacombs into which the Nazis had forced her, and freely and proudly to join the ranks of those who were celebrated as the victims liberated from Nazi terror. It was an edifying spectacle indeed, when in Vienna in 1945, for the first time after six years, the Corpus Christi procession marched through the battered streets of the ancient city, led

by Cardinal Innitzer. All classes of the people took part in the religious solemnity, and the crowds were bigger than ever before.

#### AUSTRIAN PEOPLE'S PARTY

When political life gradually began to rise and democratic parties were formed, the spokesman of the Austrian People's Party, which gathered all non-Marxist elements in its ranks, declared that the new party was definitely not an ideological party (*Weltanschauungspartei*) such as the Christian Social Party in fact had been. Though, he said, the party would represent the principles, Western Christian cultural traditions, and would, if there were need, champion the legitimate rights of the Church against the secular power of the State, it would not ask any kind of political support from the Church. The Church in turn prohibited the clergy from any kind of political activity and emphasized her indifference to party political strife.

The two Marxist parties acknowledged with satisfaction this clear-cut separation of Church and party, and the *Arbeiterzeitung*, the Socialist Party paper, the other day underlined "the restraint with regard to all party political issues which the Church imposed on herself in the new Austrian republic," and added a sentence, very remarkable considering it is a paper formerly

representative of Marxism: "It cannot be overlooked that the misery of the time, the mechanization of life, and above all the shock suffered by men, through war and Fascism, guided them towards a new kind of religious consciousness and towards tendencies which strive for a synthesis of the ancient time-honored faith and the knowledge and facts of modern life."

Unhampered by political bias and considerations of party interest, the Church is embarking on the difficult and great work of religious and moral reconstruction. To this, of course, the task of material reconstruction must be added. The material damage inflicted on the Church by Nazism and war is considerable. In the Archdiocese of Vienna alone (which, of course, suffered most of all Austrian dioceses) 400 churches were damaged. Of these, fifteen parish churches and nine spacious chapels were completely destroyed, thirty-one parish churches and seventeen chapels seriously damaged. To this must be added the damage suffered by abbeys, monasteries, convents and institutions of all kinds. It will take very many years to remedy these devastations even partly. For the time being it will be necessary to make up with emergency churches, adapted halls or some provisional arrangements. There are quite a number of such emergency churches in several districts of Vienna, and people are

anxious everywhere to adorn them as beautifully and worthily as they can.

The most cumbrous and crucial problem, is, of course, the care of the souls of male youth in the age-groups between fifteen and twenty, who, most of all, suffered heavy intellectual and moral shocks, and even permanent injuries. These youths were deprived of the civilizing influence of the parental home, and were captivated by national idolatry and moral nihilism; they are confronted now by the ruins of their own madness, and often become complete skeptics and cynical misanthropes. It needs real educational skill and deeply-felt understanding on the part of the clergy to rescue those human beings from sinking in the swamp of atheism and immorality. This task would require young priests, and it is just these who are mostly lacking, since no able young man could devote himself to theological studies in the last years because Nazi conscription mercilessly demanded the whole of the youth without any exception. Many of these young priests or students had to give their lives for the Nazis. The education of young priests is thus among the most urgent and most important problems which the Church in Austria has to tackle.

A widespread deliberate neglect of intellectual life prevailing nowadays in Austria cannot be overlooked. It

finds also its expression in a tendency to keep graduates and intellectuals out of political life. The wretched behavior of quite a number of intellectuals during the Nazi episode is certainly responsible for this tendency. The Church clearly realizes that such anti-intellectualism is bound to become disastrous in national life; she pays particular attention to Catholic intellectual life. The Catholic intellectuals gather under the leadership of the Church, and the Church is anxious to inspire them to new activity. On the initiative of Cardinal Innitzer the "Catholic Academy" was founded and established on October 8th, 1945, in Vienna, in the *Schottensift*; its task is to cultivate Catholic learning and science based on Catholic ideology. In its first term the Academy had 900 students and a staff of eminent lecturers. Recently a number of learned Catholics have gathered, in informal relationship with the Academy, who wish to get in touch with leading Catholic circles abroad and to initiate a mutual exchange of thought and learning.

#### CATHOLIC ACTION

While the Catholic Academy is a new creation, Catholic Action, re-established in the Archdiocese of Vienna on January 25, 1946, is but the renewal of that organization

which was suppressed by the Nazis immediately after the invasion in 1938. During the period of the Nazi terror regime the tasks of Catholic Action were partly taken over by the clergy, as far as purely religious and pastoral matters were concerned. The re-established Catholic Action has set itself a far-reaching program of apostolic, religious and cultural activity. It is organized according to the so-called "natural estates," men, women, youths and girls, and comprises numerous special subjects such as Press, school and educational matters, literature and so on.

In spite of paper shortage the Catholic Press gradually revives. The *Wiener Kirchenblatt* is published once more. A new type of magazine has begun circulation. It is called *Die Furche* and is edited by Dr. Funder, the well-known editor of the former *Reichpost*. It is a weekly edited on similar lines as *La vie Catholique* in Paris.

All these are, of course, merely initial steps towards a new Catholic life in Austria. But the direction in which ecclesiastical life is going to develop in Austria becomes clearly visible. The Church makes for a modern care of souls, free and independent of politics, and for the education of a Catholic elite, upon which the main responsibility of a lay-apostolate will be imposed.

# Cooperatives Expand in Canadian West

E. L. CHICANOT

*Reprinted from LAND AND HOME\**

AS is generally well known, the cooperative economy is well established and functioning in Western Canada. Almost exactly one half, or 859, of the cooperative business organizations in Canada are to be found in the four western provinces, though they possess but 28.16 per cent of the Dominion's population. Of the 561,314 members or shareholders of such organizations in Canada, 398,960 are to be found in this western section, doing \$135,980,255 of the total \$257,090,427 business of this nature in the Dominion.

And if one were to single out a special province among the four for prominence in the field of cooperative enterprise it would be Saskatchewan, which, with but 895,992 people, or 7.79 per cent of the Dominion's total, has 514 cooperative business organizations, with 210,567 members, doing a total business of \$53,111,751.

These western provinces have developed their economy along cooperative lines primarily because they were predominantly agricultural. The early expansion of cooperative activity took place most rapidly and to the greatest degree in the marketing of farm products because this field offered the

greatest opportunity to the farmer to effect savings and to provide needed services. Subsequently cooperative wholesales were established and prospered and the purchase of farm supplies and household needs on a cooperative basis is steadily growing.

Many farmers in Western Canada market the entire output of their farms on the cooperative plan. A farmer may deliver his grain to a cooperative elevator, his livestock to a livestock shipping association, and his milk and eggs to, respectively, a cooperative dairy or egg pool. He goes to his nearest cooperative oil station for tractor fuel and gasoline, may purchase his coal through a cooperative agency, while buying a large proportion of his farm supplies and household necessities from a cooperative store.

In addition this western farmer probably insures against hail with a cooperative association, has other insurance with a mutual fire insurance company, uses a telephone provided by a cooperative, may be further insured under a cooperative hospital scheme, be a member of a cooperative burial society, and of a local credit union.

\* 3801 Grand Ave., Des Moines 12, Iowa, December, 1945

Even so the vision of cooperative economy in the area is much wider. This has only come to be generally realized since the ascension to power in Saskatchewan of the Cooperative Commonwealth Federation party, in whose policy the principle of cooperation is fundamental. In his first statement after taking office the new provincial premier declared his government stood for "encouragement of all cooperative enterprises which are steps to the attainment of the cooperative commonwealth." Evidence of practical assistance to be given was the immediate creation of a Department of Cooperatives with a division of adult education. The C. C. F. has been in power in Saskatchewan not much longer than a year but already in this direction the province has a record of notable and significant innovation, the influence of which must inevitably be felt in the adjoining sister provinces.

#### IMPLEMENTS AND MACHINERY

Within the year Canadian Cooperative Implements attained fruition. A major item in the cost of operating a farm is implements and machinery, which are manufactured in the United States and Eastern Canada and have been handled in the western territory through agents. The possibility of securing cheaper implements through a manner of cooperative organization was long to the fore in the thinking and planning of the area, but this was

a problem of such magnitude and complexity as not to be lightly tackled. A good deal of organizational work was done before the outbreak of the present war, after which the matter remained in abeyance until revived apparently under the stimulus of a sympathetic government in office in Saskatchewan.

In the first place the objective was the manufacture of farm implements under a cooperative. Affiliation was sought with a manufacturing plant being set up in the United States by a group of cooperative institutions and capital funds of \$150,000 were obtained by an intensive campaign in the Prairie Provinces. Instead these funds, as well as other credits guaranteed by provincial governments, were devoted to the purchase of a plant in Winnipeg where the manufacture of harrows and other light implements was initiated. This is successfully functioning and to its limited extent benefiting the farmer-purchaser.

The original plan of manufacturing, based on the idea of making implements cheaper by eliminating profits, has, however, given place to a new one based rather on hoped-for economies in distribution from elimination of the expense of selling. There is, it is claimed, greater room for economies in distribution, and the new cooperative expects to act as western distributing agent for eastern manufacturing companies.

The three provincial governments

are behind this plan. They have promised to support the cooperative venture to the extent of \$750,000 if the organization will raise from the farmers an additional \$750,000. This capital is being subscribed, based on shares in local units of Canadian Cooperative Implements, each unit to be a more or less self-governing local distribution agency. Farmers are subscribing on the basis of 10 cents per cultivated acre, with a minimum of ten dollars. No interest or dividend return is contemplated on the shares. With this money forthcoming and with the government's contribution, the organization will be in a position to offer temptingly large orders to manufacturers in the east and farmer subscribers will receive their implements much cheaper than they have in the past.

A significant development in Western Canada is the expansion of cooperatives along industrial lines. This at the one time aims at utilizing the raw resources of the provinces and benefiting the local consuming population which has depended to a great extent upon outside sources for manufactured products, as well as providing a variety of employment opportunities for farm labor occupied only part of the year.

The most recent development of this nature is comprised in a \$2,500,000 program of Co-operative Producers Limited, looking to the utilization of farm products in industry and the

making of goods for farm use. The first unit, to be built at Saskatoon, will be a seed oil plant, processing 1,000 bushels of flax seed per day. Other projects on the program are: a Glycol plant, using a National Research Council process, processing 2,000 bushels of wheat daily; a flour milling plant for processing all grains; a grain handling and storage plant, capable of receiving and shipping all kinds of grain and flax; a starch and glucose plant; a plant for the production of stock feeds from grain by-products and warehouse facilities to serve all these installations.

While this program was planned some twenty months before the C. C. F. came into power in Saskatchewan, it is in line with the announced intention of the provincial government to provide markets for grain alternative to the present sole outlet, that of direct consumption. During the war years the industrial possibilities of grain have become widely recognized and investigated, and Western Canada intends to work in the direction of stabilizing the grain growing industry by utilizing industrially what can, on occasion, not be consumed otherwise.

Likewise broadly pursuing the aims of the new government is Saskatchewan Federated Cooperatives, which is a wholesale cooperative controlled by the more than two hundred consumer cooperatives in the province. This organization, which already op-

erates two coal mines in Alberta and also a shingle mill in British Columbia, aims at securing an oil supply for its consumer refinery in Regina. This refinery has already spent \$60,000 attempting to locate an oil supply in Saskatchewan, and now the wholesale cooperative will put up from \$100,000 to \$200,000 to finance a test well in Southern Alberta in the same hope. Sawmills and lumber properties in British Columbia are also being investigated with a view to providing further lumber supplies to Saskatchewan consumers.

#### LIFE INSURANCE

Another cooperative innovation, which was probably long in the hatching, is the Cooperative Life Insurance Company, formed with the assistance of the major cooperatives in Saskatchewan. The objective of the company is to carry on all branches of life insurance for the benefit of its members and not for profit. The company is cooperative in every respect and every policyholder of eighteen years or over is entitled to vote on all matters concerning the affairs of the company. Ten types of policy are available to members, and province-wide covering is being effected through reputable cooperative agents. Provision is made in every policy for any surplus or excess charges in the premium to be used for the benefit of the policyholder.

The most striking and significant

development which has taken place in Saskatchewan under government encouragement is probably the cooperative farm movement. Within the past year five collective community farms have been organized under the aegis of cooperative organizations and another twenty-five are being discussed. The first actual cooperative farm has been organized and will be operating in the spring.

The farms operated by the marketing cooperatives are a stage toward the attainment of the completely cooperative, community, collective farm. They banish the isolation and lack of convenience commonly associated with farm living in Western Canada. They make possible the economy of cooperation and specialization in farm operation. On such establishments families previously widely scattered occupy a community of homes on a few hundred acres, each having clear title to the acre on which its home is located. The men work under the direction of a manager, each on the task to which he is best suited, and earnings are divided on the basis of hours worked. Housewives enjoy the close association of neighbors as well as such previously unknown advantages as running water, electricity and telephone. Children play together in a community park. The first enterprises of this nature are barely launched, and are small, but they are capable of expansion as well as multiplication, they take root and branch out in

various other phases of agriculture.

The first cooperative, community-living farm, organized by the farmers themselves, is actually taking shape. A group of some approximately one hundred farm families, long accustomed to the cooperative way of living through their cooperative store and garage and credit union, recently committed themselves to such an enterprise after a weekend meeting attended by government officials and cooperative leaders. They are at present seeking a suitable tract in the province of about 120,000 acres, will plan the farm this winter, and are confident of being able to launch it in the spring, and have a crop seeded and harvested in 1946. Working collectively with pooled machinery, farmers expect to accomplish more while effecting many economies, as well as being able to specialize instead of being a jack-of-all-trades. Women have already planned a community hall, nursery and playground and are envisioning such things as a community laundry and canning project and the community ownership of electrical appliances, etc.

This development is probably one of the most revolutionary Western Canada has ever experienced, competing effectively as it does what have proved the greatest hardships to living and handicaps to farming in Western Canada, which result in a steady loss of young people to the towns and cities from the rural areas.

Visioned in this and other establishments which will unquestionably follow it are cooperative stores, cold storage locker services, bakeshops to relieve housewives at busy season, and plumbing, electrical and other services to provide employment opportunities for young people not disposed to take up farm labor. Even the use of autogiros to take working gangs from the community of homes to distant fields is contemplated.

In Canada the principle of cooperation is receiving ever wider acceptance and enterprises along this line are experiencing a steady growth and diversification. In 1942, the last year for which complete records are available, cooperative activity was at a record, with reported membership exceeding 500,000 and total business past the \$250,000,000 mark. Western Canada is the big factor in the attainment of this record.

Other sections of Canada have perhaps been brought more strikingly to public attention in this regard, notably the Maritimes, where the intelligent and altruistic, but external leadership and stimulation have resulted in spectacular improvements in the material status of primary workers in numerous localities. But Western Canada is a broad agricultural area where cooperation has generated of the initiative and effort of the region itself, where the idea and principle form an inherent part of the people's thinking, and where accordingly enter-

prises along this line have become area-wide in scope, national and international in importance and significance. By every present indication

Western Canada is far from having exhausted the possibilities in this regard. The people are taking their economic salvation in their own hands.



### *Sports Develop Character*

Sport, properly directed, develops character and makes a man courageous, a generous loser and a gracious victor. It refines the senses, gives us intellectual penetration and steels the will to endurance.

It is not merely physical development then. Sport, rightly understood, is an occupation of the whole man and, while perfecting the body, it also makes the mind a more refined instrument for the search and communication of truth. It helps man achieve that end to which all others must be subservient—the service and praise of his Creator. . . .

Harmony between the physical development of man on one side and his intellectual and moral education on the other is not easy to achieve. Hence, there is the necessity of your instilling into your pupils the importance of discipline—not merely external discipline, but the discipline of rigorous self-control which is as momentous in the realm of sport as in that of the intellectual or moral order.—*Pope Pius XII to a group of U. S. Army instructors, Rome, July 30, 1945.*

### THE CATHOLIC MIND

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